neceſſarie it is that hereafter all Catholickes which deſire to ſhew thẽ ſelues true childrẽ of their mother the church doe cleaue, ioine, and ſticke vnto the holy faith of their holy Fathers deteſting and abhorring, purſueing & proſecuting the prophane nouelties of all prophane miſcreantes. This almoſt is the ſumme of that which in theſe two commonitorie bookes we haue more amplie diſcourſed of, & now after the maner of recapitulatiõ in fewer words gathered togither that my memoric for helpinge whereof I haue wrote this Treatiſe may both with dailye admonition be repaired, and yet not ouerlaid with faſtidious prolixitie.

(*,*)

A QVARTRON OF REASONS OF CATHOLIKE RELIGION, WITH AS MANY BRIEFE REASONS OF REFVSALL:

By Tho. Hill.

Imprinted at Antwerpe, with Priuiledge. 1600.

A COPPY OF A LETTER

SENT FROM TVVO CITIZENS of London, to theyr friend remayning beyond the Seas for cause of Religion.

* * *

* *

WE had great hope (deare friend) that you would haue beene a stay and comforte to vs all, and an ornament to your kinred and Countrie, and therefore no costes nor charges were spared in bringing you vp in learning, but all was thought well bestowed, not doubting but if God spared you life, you woulde in time be able, not onlie to prouide well for your owne selfe, but also

to pleasure the best of your friendes. But wee see all to fall out quite contrarie, to our great griefe & endlesse anguish: for the blinde opinions, and selfe-willed conceites which you haue taken, haue ouerthrowne the good fortune which otherwise lay before you, they haue discredited you with your kinred, disgraced you in your countrey, caused you to leaue your natiue soile, and to leade a poore life in a straunge lande. And yet all these might in some sort be borne, were they not accompanied with the endlesse mone of your Parents. If you well remember, you were long since told, that if you perseuered to take, & to holde such opinions as you then began to doe, your learning woulde stande you in small steede, and consequently your kinsefolkes and friendes should haue little ioy, or comfort of you. And so we see it is come to passe. Your aged Parentes neuer cease to vrge vs to write to you, to moone you yet at the length to remember your selfe, and either by returning to amende all which is amisse, or else by shewing some Reasons to purge your selfe, and so to yeelde them some satisfaction. We therefore praye you in all kindnesse to write vnto vs, & if by no meanes

you will be drawen backe from this dolefull course, yet vouchsafe to set down some reasons of your Religion, to the ende you may cleare and purge your selfe of the suspition of sottishnesse, and selfe-wilfulnesse. For you are mightily condemned, and of your kinsfolkes heere, thought to bee, Opinator vehemens, *one very opinatiue, for that you sticke so stifly to the olde, which heere in a manner of all sorts is vtterlye condemned as a grosse and a palpable errour. Yet haue not wee your louing friendes so base conceit of you, but wee rather thinke that you haue great and weightie Reasons (at the least in your owne iudgement) to moone you to take so harde a course as you doe. Our desire therefore is, that wee may haue them written, and sent vs in as briefe manner as you possibly maye, (for to returne wee will not moone you, except we thought you would conforme your selfe to the Lawes and Religion of your Countrey) thereby to shew and to declare to them who wishe you well, that you are no such opinious companion, as some woulde haue you to be. Thus hoping you haue a care to accomplishe our request, and not to reiecte our Letters, and neglecte*

Eud. ex Cicer.

the aunſwering of them, as your woonte and cuſtome hath beene heretofore, with our moſt hartie commendations, wee commit you to God Almightie. London this 13. of September. 1599.

Your very louing friends,

R. & G. H.

A COPPIE OF THE ANSWERE TO THE LETTER afore-going.

MY DEERE AND *louing friendes, the* 23. *of Octob. Ann.* 1599. *I receiued your Letter, dated the* 13. *of September of the ſame yere. In it you giue me to vnderſtand, how that my Parents, with other of my kindred, as alſo you your ſelues do greatly grieue for that you are fruſtrated of the hope, and expectation, you had of my worldly abilitie in time to come, with many other proſes, of my blinde opinion, ſelfe-willed conceites, croſsing my good fortune, of diſgrace among my kindred, baniſhement, pouerty, and of other ſuch like. All which wordes I count but as winde, or*

as vaine floriſhes, the more for that I ſee all your affection towardes me to be meere carnall, and that you loue me, Amore concupiſcentiæ, *rather than* Amore amicitiæ, *ſeeking your owne good thereby, as may appeare by your owne writing, yet doe I conſter all in the beſt manner. And whatſoeuer you write or ſay, I knowe doth proceede from loue and affection, and from true amity, but yet ſauoring meerly of fleſhe and bloode. I knowe my Parents to be kinde and louing, according as nature giueth to them the inſtinct ſo to be, and I for my part am ready, & euer haue beene to yeelde to them all duty of an obedient Sonne, as alſo to you the offices required in a kinde friende. But this I muſt entreat both them and you, to giue me leaue to ſerue and to honour God Almighty, who is Father of all Fathers, and therefore more to be harkened vnto than any kindred, yea or creature whatſoeuer. Which thing I cannot doe but by cleauing to this Religion, wherein I was Borne, Baptiſed, and Confirmed, and which I am moſt ſtrongly perſwaded in my vnderſtanding and conſcience, to be the onely true Religion. Which ſetled perſwaſion and aſſiurance of Faith is not remoueable*

moueable by any humane meanes, & there-
fore in vaine doe you write ſuch letters vnto
me, and in vaine doe my Parentes grieue at
my courſe, for I more lament your ſtate and
theirs, than you doe mine. Aſſure your ſelfes
that I can neuer be perſwaded but that I
take the only way to gaine Heauen, and ſo
to ſaue my ſoule, and only for that ende doe I
take this courſe of life, as God Almighty beſt
knoweth, and mee thinketh you ſhould not
deeme it to be any diſcredite or diſgrace ſo to
doe, conſidering I cleaue to the Religion of
all our Aunceſtours and Forefathers, which
hath beene Vniuerſall ouer all Chriſtendome,
for aboue theſe thowſand yeeres, and there-
fore cannot diſgrace me, but it muſt diſgrace
the whole Chriſtian worlde alſo. Indeede if
I tooke or helde any newe opinions, as of Pu-
ritaniſme, Browniſme, Martiniſme, or of
Family of Loue, or ſuch like newe-ſprung
conceits, you might both iuſtly condemne my
courſe, & be vtterly aſhamed of ſuch a brain-
ſicke fellowe as ſhould croſſe his worldly wel-
fare by ſuch ſottiſhneſſe, and ſelfe-wilfulneſſe. To ſatisfie my Parents and your re-
queſt, I haue heere written and ſent you a
Quartron of Reaſons of Religion, not intend-

ing

ing thereby to perſwade you or others there, to this religion which I profeſſe, becauſe I know that to be daungerous, as prohibited by the lawes of the land wherein you liue; but onlie to ſhewe to them who wiſhe mee well, what groundes, and reaſons I haue for my doinges. I could haue yeelded you ſo many (if I had thought it fit ſo to haue done) as would haue made vp a iuſt volume, and yet haue left behinde me infinite moe: but I thought theſe to ſuffice, for that I know you haue not leaſure, or at the leaſt are vnwilling to trouble your ſelues with reading ouermuch of ſuch matter. I tearme them a quartron of reaſons, becauſe that number is vſuall here in this Conntrie, ſignifying the fourth part, or quarter of an hundred; for when they will name any number, as we vſually doe when we ſay a dozen, a ſcoare, &c. they ſay vn quartron, and by that number they commõly buy buttons, lace, &c. as we doe by dozens in England. Take them in good part my deare friendes, and aſſure your ſelues that whereſoeuer I liue, I will ſtill carrie a true Engliſh hart with mee, by euer bearing a ſacred & reuerent reſpect towards my Souerayigne Princeſſe, and my deare countrie; as alſo a dutifull and obedient minde to

my

my louing Parents, and a friendlie affection towardes you: for I would not haue you to thinke, that liuing out of my Countrie for my conſcience, doth any way hinder the duties aforeſaid: for I call God to witneſſe, who is the ſearcher of all hearts, that (my Religion reſerued) I beare all loyaltie, affection, & fidelitie, which a poore Subiect ought to doe, towards our Soueraigne Queene Elizabeth, (whom I pray God bountifully to bleſſe, and all due affection towardes my natiue Countrie, with duty to Parents, and loue to kindred as is aforeſaid. And thus deſiring my father & mothers bleſſing, with many humble commendations to them, and no fewer to you, I leaue you to our Lord, who ſend vs all of his heauenly grace. From my Chamber at Phalempyne this 16. of Februarie Anno 1600.

Your very louing
friend. T. H

THE I. REASON.

If the Prophecies of the Holy Bible be true, (as they be most true) then must the Religion of the Protestants needes be false.

BEFORE the comming of the MESSIAS, there was not any people, or nation which did serue the true and liuing God, but only the Iewes, all others whatsoeuer being ouerwhelmed in a Sea of blindnes, & worshipping false Gods, which indeede were Diuels, and therevpon the Maister Diuell LVCIFER VVas tearmed *Princeps huius mundi*: that is, *Prince of this world*, for that hee was honored and worshipped in all Lands, & Kingdomes, Iewrie, and that in part, only Ioan. 12.

only excepted: which miserable state & condition God of his infinite mercie greatlie pittying, promised in time to send a Sauiour, vvhich should Redeeme all nations & people, free them from that pittiful seruitude and blindnesse, and bring them to the knowledge of true and right Religion, by suffering death, and consequently by planting a Church, to the which al nations should repaire. This he did foretell by diuerse & sundry Prophets, as

Cap. 2. by *Esay*, who saide the Church should be as a mountaine, to the which, *All Nations should flowe. And many people shall goe and say: Come and let vs ascende to the mountaine of our Lorde:* and after, *Idolles shall vtterly be brused*, and to be briefe, all this Chapter, yea all the rest in a manner forc-shewe the same matter, declaring most plainely the conuersion of all Nations to the Church of the

Cap. 49. & 60. *Messias*, and how Kings and Queenes should come and doe homage vnto it,

Dan. 2. & 7. & that it should euer continue without interruption, and that it should be

Isal. 47. Mich. 4. most ample & large the Prophet *Da-*

nid

Zacharie moſt manifeſtly foretelleth, ſaying that it ſhould extend, *From Sea to Sea*, and *from the riuer to the endes of the world*, and howe the *Æthiopians* ſhoulde fall downe *Before the Meſsias*, with the kings of *Tharſis*, *Arabia*, and *Saba*, and to be ſhort, all kings, and people ſhould acknowledge this Church, as innumerable propeſies of the olde Teſtament doe plainely foreſhewe. Heereupon it was that good men thirſted, & longed ſo greatlye for the comming of the *Meſsias*, knowing that by him all people which ſate in darckeneſſe, and in the ſhadowe of death, ſhould be lightened, deliuered, and ſet in the right way to Heauen. And ſo our Sauiour himſelfe beeing now in the way to *Ieruſalem* to ſuffer, ſaide. *Nowe the Prince of this world ſhall be caſt out*: and *If I ſhall be exalted from the earth, I will drawe all to to my ſelfe*; meaning by his Paſsion to drawe al people from heatheniſh Idolatry to ſerue him. Nowe if the Religion of the Papiſts (as theſe new men tearme them) be falſe and erroneous, then is it againſt the *Meſsias*, and conſequently

Luc. 1.
Pſal. 71.
Ioh. 12.

sequently it is a Religion of the diuels owne inuention, and he the master & inspirer thereof, and so by it he is serued and worshiped, and then must it needs followe that the Prophets were false, yea Christ himselfe said not truelye, in telling his Disciples, *That the Prince* of this worlde, that is, the diuell should then be cast out, and that hee woulde drawe all to himselfe, for that since his Passion, the diuell hath had a more large and ample dominion than he had before. For before the comming of the *Messias*, the people of the *Iewes*, and *Gentiles*, and almost all Nations, Trybes, and Kingdomes, haue beene euer in *Lucifer* his thraldome vntil this our age, in which *Luther* came to expell *Lucifer*, and to ridde all the worlde out of his captiuity. And so the Passion of our Rẽdeemer auailed little or nothing at all for the space of these fifteene hundred yeres, & for a thowsand yeeres together he was not so far from drawing all vnto him as he saide he woulde doe, that he drewe not so much as one person, that any man can name.

Ioh. 12.

name. And in our owne Countrey there of *England*, it is moſt manifeſt that all were Papiſts, without exception, from the firſt Chriſtening thereof vntill this age of King HENRY the eight. And ſo the Proteſtantes affirme of other Countries, and boldly ſay, that vntil this age, the Goſpel lay in the duſt, and was hidden vnder the benche, & CHRIST was vnknowen. Which to ſay (as the proteſtants muſt needes ſay, & bluſh not ſo to ſay indeed) is meer madneſſe, & flat infidelity, and a plaine denying of Chriſt, & no ſmall eſtabliſhement of Mahomets religion. For the Proteſtants & Mahometanes agree in this, that the Church which Chriſt founded, fell ſome fiue or ſixe hundred yeeres, after his Aſcenſion, into moſt horrible errours, and then (ſay the *Turkes*) the Angell *Gabriell* was ſent from God to *Mahomet*, to teach him how he ſhould reforme the ſaide Church, becauſe it woulde not ſtande with the wiſedome, and goodneſſe of Almightye God, to ſuffer his Church to vaniſhe

Luther. in poſtil. Ger 1537. part. 2. fol. 141.

away through errous, & ſuperſtitions, without ſending in time to reforme it. And in this out of doubte the *Turkes* haue far greater reaſon than the Proteſtantes haue, which Proteſtantes by their Doctrine make Chriſt the moſt ſimple, and moſt improuident Lawegiuer that euer was in the world. For neither *Plato*, *Solon*, *Lycurgus*, nor any other Lawe-maker whoſoeuer, was ſo ſimple and improuident, as to faſhion and plant a common wealth, which before it were well ſetled, ſhould vaniſhe away, and come to nothing, hauing no ſufficient meanes to preuent errours, and ſuch abuſes as would ouerthrowe their Lawes, and deſtroie their common wealthes. And therefore if Chriſt be God, and the Holie Bible true, the religion of the Papiſts, muſt needes be that religion which he ordayned, and lefte to all generations, and conſequentlye, the onelie true and right religion.

THE

THE II. REASON.
The name of Catholikes.

NO man can iuſtlie deny, but that they who euer haue holden the name of Catholikes, and haue beene knowne thereby, were vndoubtedlie of true religion, for that they had euer on their ſide the Scriptures, Miracles, Fathers, Councells, and Martyrs, and for that euery one which was againſt them, was euer accounted, & reputed for an Heretike. And the ſame Catholikes were euer taken as the trounke, or as the bodye of the tree, and all others bearing the name of Chriſtians, as braunches, or boughs cutte off the ſame tree. Nowe all the worlde knoweth, that whoſoeuer in any age, was a member of the Romane Church, & vnder the obedience of the high Biſhoppe thereof, hee was euer taken for a Catholike, and ſo termed, although in theſe our daies it hath pleaſed the proteſtāts, to cal ſuch

by the name of Papiſts, which indeed is all one with the name Catholikes, for that it ſignifieth ſuch as followe & imbrace the Doctrine of that Church which hath for her head vnder Chriſt the Pope. And it is not amiſſe as Saint *Chryſoſtome* ſaith, to be named of them who gouerne the Church in Chriſtes ſteede, ſo that they take not their name of any particular man, as Heretikes doe. But yet the Catholikes are not called Papiſts, but only of a fewe Lutheranes in *Germany*, and of ſome others their adherents in other countries neere about, for in *Greece*, *Aſia*, *Affrike*, & in the *Indies*, as in *Italy*, *Spain*, *Sicily*, and in other countries of *Europe*, the name of Papiſtes is vtterly vnknowne. The name therefore of Papiſts is no name commonly vſed, but only of a fewe, and neuer heard of before *Luther* inuented it, for that hee coulde not call them after the proper name of any one man, becauſe there was neuer anye ſuch in the Church, which either brought vp anye newe Doctrine, or chainged the Religion

Hom. 33. in acta.

of

of his Predeceſſours, whereas contrariwiſe, heretikes haue euer taken their names of ſome one who began that hereſie: as the Neſtorians, of *Neſtorius*, the Pelagians, of *Pelagius*, Lutherans, of *Luther*, Caluiniſts, of *Caluin*, &c. And although *Luther* tearmed them Papiſts, yet knewe he ſo well in his conſcience, that they euer had beene, and ought to be called Catholikes, as that he cauſed his folowers to chainge their Creede, in ſaying: *I beleeue the Chriſtian Church*, and not: *I beleeue the Catholike Church:* for feare leaſt they ſhould bee thought to confeſſe that they beleeued in the Church of *Rome*, which euer was called Catholike. And it ſeemeth that the Proteſtants knowe in their owne conſciences, the name of heretikes to bee ſo proper to themſelues, as that in their tranſlations of the Bible, where the name Heretike occurreth, they put in place of it, *a mã that is the author of ſects:* aſſuring themſelues that the Reader finding the worde *Heretike*, or *Hereſie*, woulde preſently iudge it to be meant of them. Briſt.Mo.1

As for their own name, whereby they tearme themselues protestants (which name they take from certaine *Lutheranes* in *Germany*, who first named themselues so, differing, and disagreeing altogether from these Protestants in Doctrine) it is newe, and neuer heard of before in the world, and of the same quality and condition, that the name *Zwinglians* is of. And therefore I conclude with the saying of Saint *Hierome*. *If any where thou heare, them, which are sayed to be of* Christ, *to be tearmed, not of our* Lord Iesus Christ, *but of some other, as* Marcionites. Valentinians, Hil-brethren, *or* Fielde-breethren, *be thou sure, that they are not the Church of* Christ, *but the Synagogue of* Anti-christ.

Aduers. Lucif. Chrysost. in act. hom 33. & Iust. in Tryph.

THE

THE THIRD REASON.
Vnity and Consent.

THE Catholike Romane Religion beeing receiued by so manie Nations, in *Affrica*, *Asia*, & *Europa*, & in this last age in both the *Indies*, hath notwithstanding such varietie of wits, such diuersity of manners, such multitude of tongues and languages, such distance of places, such numbers of matters to be beleeued, yet euer kept Vnity, & Concord in such peaceable and consonant manner, as neuer anie one in *England* or *Ireland*, which are the vttermost parts of the west-world, dissented, or disagreed in anye point of Doctrine, concerning Faith, from him which liued in the vtmost parts of the East. But whosoeuer they be, or in what place, or region soeuer they remain in al the world, if they be catholikes or papists (if you will call thē so) they all haue one Faith, one Beleefe, one Seruice, one number of Sacra-

mentes, one Obedience, one Iudgement in all, with other like pointes of Vnion, and Vnitie, which maketh a generall vniformitie also in the peace of mens mindes, and to be briefe they haue all one heart, and one soule: But
Act. 4. on the other side, if you look into the doinges of Protestantes, you shall see such discentions, such diuisions, such schismes, such contrariety of opinions; as the like was neuer among the *Arrians*, among the *Eutychians*, among the *Donatists*, among the *Nestorians*, among the *Valentinians*, no nor yet amongest the most iarring Heretikes that euer were. So as you may plainely beholde in *Luther* his seed the selfe-same thing that the Poets faine of *Cadmus* his sowing; you may see the *Madianytes* & *Amalekites* in one tent against the people of God; builders of the tower *Babell*, accusars of chaste *Susanna*: for they are not only different, and deuided from the generall body of Catholickes in Christendome, with whom they were vnited heretofore: but amongst themselues they haue implacable warres. I would

Ouid. Metam. lib. 3. Iudic. 7.

would you did but see, what I haue seene in these Countries, as concerning the deadly hatreds, contentions, and discentions of *Luther* his ofspring: as of the *Muntzerans*, *Anabaptists*, *Adamites*, *Steblerians*, *Sabbataries*, *Clanculari-ans*, or *Gartenbrijder*, *Manifestarians*, *Dæmonians*, *Commonholders*, *Byslipers*, *Howling Anabaptists*, *Dauidgeorgians*, *Memnonites*, *Polygamistes*, *Significrs*, *Figurers*, *Valewers*, *Pledgers*, *Presentaries*, *Metamorphists*, *Iudaists*, *Neutersacramentaries*, *Image breakers*, *Zelous Lutherans*, *Soft Lutherans*, or *Interimistes*, *New-Arrians*, *Trinitaries*, *Hell-maisters*, *Hell-tormentors*, *Antidæmonians*, *Amsdorfians*, *Antadiaphoristes*, *Antosiandrians*, *Anti-Swenckefeldians*, *AntiCaluinists*, *Hand-impositors*, *Bisacramentarians*, *Sacerdotales*, *Inuisibilists*, *Scripturians*, *Adiaphoristes*, *Trisacramentarians*, *Quadrisacramentarians*, *LutheroCaluinists*, *Semiosiandrians*, *Maioristes*, *Penitentiarians*, *Noui-Pelagians*, *Politicke-Lutheranes*, *Swenckefeldians*, *Osiandrians*, *Stancarians*, *Antistancarians*, *New-Manichees*, *Sternbergers*, and of such like: all which haue sucked their errors out of the dregges

of

of *Luthers* Doctrine, and yet forsooth, will be found Protestantes all. And what diuisions you haue there in *England* you may in some sort know, who doe (as I thinke) now and then heare preachers of different doctrine. What combats your Bishops, Councellours, & moderate sort of Protestants haue to defende their Parlimentarie Religion, and the QVEENES Proceedinges as they tearme it, against Puritans, brownists, & other suchlike good fellowes, that by shew of Scriptures impugne it, you can not but know & see vvith your eyes. Neyther can it be aunswered, that the Sectes heere rehearsed differ one from another onlie in matters of small moment, for they differ and disagree in vveightie pointes of our Saluation, as might heere easilie be declared, but that it vvould not benifit this mine intended breuitie so to doe.

This Vnitie of CATHOLICKES, and discorde of PROTESTANTES, most manifestlie sheweth, that as the Apostles vvere they, for whome our SAVI-

SAVIOVR prayed to his FATHER, and vvas heard of him: *Holie Father, keepe them in thy name, whome thou hast giuen mee, that they may be one, as wee also be one,* Iohn seauenteene: so they of the CATHOLIKE ROMAN Religion, be they, for vvhome in the vvordes following hee prayed, and vvas heard: *Not for them doe I aske onely, but also for them, which shall beleeue, by theyr preaching in mee, that all may be one, as thou Father in mee, and I in thee, that also they in vs, may be one:* and hereof it necessarilie followeth, that they be of the true CHVRCH, for that none but they obserue and keepe the Vnitie vvhich hee obtained for them of his Heauenlie FATHER.

Aug. l. 18. de ciuit. dei. C. 41.

And surelie it can not proceede but from the HOLIE GHOST, that all Sacred vvriters of the CATHOLIKE ROMAN CHVRCH, although being men of diuers Nations, Times, and Languages, yet haue so vvonderfullie consented, and agreed amongest themselues, as wee see they haue done.

And

And laſtlie, it is wonderfull to behold, how all decrees of lawfull Councels, and of Popes doe agree in all points of Doctrine, one with another, although they were made by diuers men, in diuers places, at ſundrie times, vpon diuers occaſions, & againſt Hereſies, not only moſt different, but oftentimes contrarie one to another. This, no doubt, is the finger of God.

THE IIII. REASON.

Conuerſion of Countries.

IT is moſt plaine and manifeſt, that all Countries, which euer beleeued in Chriſt, were firſt conuerted to his faith by ſuch, as eyther were preciſely ſent, or at the leaſt-wiſe had their authoritie from the Pope, which liued in the time, in which they were conuerted. This thing is ſo openly ſet downe in the Hiſtorie of the firſt conuerſion of euery Countrie, as no Proteſtant, were he neuer ſo impudent, can with-

out blushing denie it. True it is, that Heretiks haue corrupted such as were Catholikes before, but that they euer conuerted any Heathen Nation to Christianitie can neuer be shewed. I know very well that *Iohn Caluin* to get glorie, sent certaine of his Ministers into new-found landes, but I neuer could heare that any of them euer cōuerted so much as one fillie woman to their Ghospell in those partes. The truth is, their agreement in doctrine was so great, that one destroying anothers buildings, they became laughing stocks to the Heathens, & so were glad to depart with shame. But who knoweth not that the Catholikes, as they haue conuerted all to Christianitie that euer were Christians: so in this age they haue brought infinite numbers to the Christian faith in the East and West Indies, by the meanes and labours of the most happie & holy Fathers of the holy Order of *S. Frauncis*, of *S. Dominick*, & of the blessed Society of IESVS, which blessed Religious men in our owne Countrie there of

England,

England, onlie in regard of theyr Sacred function, are executed as Traitors. And haue not theſe I pray you theyr authoritie from ROME? I will not here ſpeake of the infinite number of Miracles vvrought by Catholikes in the conuerſion of countries, & namely of thoſe which are now done in both the Indies by the Holie Fathers aforeſaid, for that I reſerue that matter for his proper place, but I vvould aduiſe you here diligentlie to weigh the ſequele of the Aſſertion of the Proteſtants; how that if Papiſtes be not true Chriſtians, & of the right religion, then doth it neceſſarilie follow, that neither Spaniards, nor Portingales, nor Sardinians, nor Sicilians, nor Italians, nor Germanes, nor Trāſyluanians, nor Hungarians, nor Polonians, nor Danes, nor Flemminges, nor Scots, nor Iriſh, nor Engliſh, no nor any Nation vnder Heauen had euer true Religion, before Fryar *Luther* married *Nonne Bore*, before *Iohn Caluine* runne away to *Geneua*, before *Peeter Martyr* vvith his Fuſtelugges

came

came to teach at *Oxford*, and before a number of such like good companions, ledde only by sensualitie, & carnall zeale dishodded themselues, and became such spectacles to the worlde as euerie man knoweth. Which thing to affirme, is flatlie to denie Christ, & all Christianity, as I shewed in my first Reason. And surely I am greatly cõfirmed in the Catholike Religion, beholding the Heauenly maner vsed by the professors thereof in gayning soules to Almightie GOD, for that I see them neyther to spare goodes, nor labours, no nor theyr owne liues, so that they may vvinne people to Heauen.

GREGORYE the thirteenth Pope of that name in these our dayes, spent all the renennewes of the Popedome in founding SEMINARIES & COLLEDGES in diuers Landes and Prouinces, thereby to restore the Catholike religion.

Manie Holie and Religious Priests doe goe dayly into *Germany*, into *Hungary*, into *Greece*, into *Palestina*, into *Ægypt*,

Ægypt, into *Syria*, into *Æthiopia*, into *Africa*, into *Moscouia*, into *Ireland*, into *Scotland*, into *England*, and into other heretical & heathen countries, yeelding themselues to all daungers by sea, and land, and to all worldly miseries, hauing mortified all theyr carnall affections, renounced all riches, honors, and kindred, and hauing made themselues most ready for their graue, and consequently for another world, moued only by the zeale of sauing soules. And it mooueth mee not a little to see vvhat patience, mildnesse, and quietnesse these men vse in all theyr dooinges. And I see also on the other side, that no protestant euer had so great zeale of his Religion, as that he would for spreading abroade the same, forgoe any worldly commodity, either by founding Seminaries, or Colleges in Countries, or by going, or sending where any difficulty or daunger was, but as one wholly respecting this worlde, he walloweth in wealth, & pleasures at home, or if by any accident he be compelled to flie into forraine

raine Countries, hee may not trauaile except his preatie parnell goe vvith him; but such a one to goe simplie, & as they say, *bona fide*, to conuert others was yet neuer seene. And if by anie occasion offered vnto such, they goe about to plant theyr Ghospell anie vvhere, they doe it in such a turbulent, and mutinous maner, and not by Epistles after Saint *Paules* vse, but by Pistols as *Beza* did, as euerie one may see what spirit pricketh them forward. Neyther doe they take anie other course in theyr proceedinges, but to destroy States and Kingdomes, & to displace lawfull Monarchies and Magistrates, as the *Low-Countries*, *Germany*, and *Scotland* can sufficientlie witnesse, and euer theyr beginning is of Pride and Enuie, as *Luthers* vvas; or by abusing them-selues in theyr former estate, as Sir *Iohn Calum* did, or by yeelding themselues slaues to ambition, as they did in *Scotland*, or by following Lust and Leacherie, or of some such like brutish occasion, and neuer indeede vpon anie good ground, vsing

their religion only as a *ſeruetume*, when other meanes faile to atchieue theyr vnlawfull deſires. It is plaine therefore in my iudgement, that the Catholiks are they, who euer fiſhed ſimplie and ſyncerely, with Saint *Peeters* Net, and therein haue encloſed myraculous multitudes of fiſhes, and that the Proteſtantes, by theyr extraordinary, and late angling haue caught none, but ſuch as were in a better, and more ſound maner taken before. And although *Freculphus* writeth, that the *Arrian* heretikes conuerted the whole nation of the *Gothes* from Paganyſme to the Faith, in the time of *Valens* the Emperour; yet it appeareth by *Socrates*, *Sozomenus*, and *Theodoretus*, that the greateſt part of thoſe *Gothes* were Catholike Chriſtians before, and afterward ſeduced by the *Arrians*: for Heretikes cannot poſsiblie conuert anie to ſuch faith as may make the conuerted better then they were before, for that they hauing indeede the Scripture in ſome ſort, yet haue not the true ſenſe thereof, vvhich properly is the

In Chron. tom. 2. li. 4 cap. 20.

socrates. lib. 4. cap. 27.

sozom. l. 6 cap. 37.

Theodoret. lib 4. cap. vlt.

ſword

ſword of the ſpirit, and the wordes are rather the ſcabard, in which the ſword is ſheathed. And therefore they fighting only with the ſcabard, without the ſword, cannot wound the harts of Infidels. And no meruaile though they peruert Catholikes, for that men are prone to libertie, and to looſeneſſe of life, which by ſuch doctrine is permitted. So that they are indeed moſt aptly by S. *Auguſtine* likened vnto Partridges, which gather together young ones which they begot not; whereas contrariwiſe the Holy Church is a moſt fertle Doue, which continuallie bringeth forth new Pigeons. lib. 13. contra fauſt. cap. 12.

THE FIFT REASON,
largenes of Dominion through the multitude of Beleeuers.

THE Church vvhich the *Meſsias* was to plant, muſt be (as is aforeſaid) diſperſed throughout al *nations* & *kingdomes*, as the Holy Prophets moſt plainely foreſhewed, and namely the Royall Prophet, ſpeaking of the Apoſtles, and Preachers, vvhich ſhould Succeede them, ſaieth: *Their ſounde* Pſal 18.

went foorth into all partes of the Earth, and theyr wordes vnto the endes of the circle of the earth. And moſt manifeſtlie doth he foretell the largeneſſe of Chriſtian Religion in the 71. Pſalme. And S. Apoc.c.5. *Iohn* ſaw the foure beaſts, & the foure and twentie Elders fall downe before the Lambe, ſinging thus: *Thou art worthie Lord to take the Booke, and to open the ſeales therof, for thou haſt bin ſlaine, & haſt* Cap.7. *redeemed vs to God in thy Blood, out of euery Tribe, & people, & Language, & Nation*; & in another place: *After theſe things, ſaith hee, I ſaw a great companie, which no man was able to nũber, of all Nations, & Tribes, and Peoples, and Tongues.* Theſe thinges with manie ſuch like in Holy writ are no wiſe verefied in any Religion vnder Heauen, but onely in the *Romaine* Catholike Church; for that none but it (as euerie man knoweth) hath had any large ſcope to account vpon in any age. And it hath beene for theſe thouſand yeares at the leaſt throughout both the Hemyſpheres, in ſuch ſort as the ſunne ſtretcheth not his beames further then it doth, and hath done.

done: yea, there is no tongue nor people, nor climate in the vvorlde, which hath not heard of, & in ſome meaſure receaued the Catholike Romaine Religion. Neither can the Proteſtantes ſay, that the Church now beginneth to flouriſh, and to dilate it ſelfe in the worlde after ſo many ages; for that now it is growen olde and aged, as is moſt plaine, & to ſay that ſhe increaſed not in her younge yeares, but now in her olde age is to make her a monſter. She muſt therefore of neceſsitie, haue growen, & increaſed, & occupied, if not all the world, yet no doubt the greateſt part thereof, and ſo hath the Catholike Romaine Church, and none but ſhe done: for in the Apoſtles time ſhee began to fructifie in all the world. And in *S. Irenæus* his time, ſhee was ſpreade all ouer the vvorld then knowen, as ſhe was afterwards in *Tertullian* his time, and in the dayes of *S. Cyprian*, *Athanaſius*, *Chriſoſtome*, *Hierome*, *Auguſtine*, *Theodoretus*, *Leo the great*, and *Proſper*, vvho in his booke *De Ingratis* hath theſe wordes.

Colloſſ. 1.

Irenæus. l. 1. cap. 3. Tertul. li. contra Iudæos. ca. 4. Cyprian de vnit. eccleſ. Athanaſ. lib. de humanit.

verbi Chri ſoſt. & Hieron. in Mat. 24. Aug. in Epiſt. 78. & 80. ad Heſychium. Theod. lib de legibus Leo. Mag. ſer. 1. de S. Petro & Paulo.

Sedes Roma Petri, quæ paſtoralis honoris,
Facta caput mundo, quicquid non poſsidit armis,
Religione tenet. Which thus may be Engliſhed.

(Lord,
Rome, Peters ſeate, whoſe Biſhop is of Prelates Peereles
Religion Lady makes of all, which armes do not afford.

But the Proteſtantes peraduenture, will graunt that the true Church flouriſhed in thoſe dayes, but not afterwardes vntill this age, in which they haue reformed the ſame: yet is it moſt manifeſt, that it flouriſhed afterwards euen vntill this our time, no leſſe then it did before, if not more: for in Saint *Gregory* his dayes it was ſpread all ouer the world, as appeareth by his Epiſtles to the Biſhoppes of the Eaſt, of Afrike, Spayne, Fraunce, England, Sicilie. And by Saint *Bede* in cap. 6. cantic: as alſo by Saint *Bernard*, who diſputing before *Rogerius* King of Sicilie, auouched that in thoſe dayes, the Eaſt, all the Weſt, Fraunce Germanie, England, Spaniardes, and manie barbarous nations obeyed the Biſhop of Rome. And in theſe dayes, it is all ouer Italie, all ouer Spayne, and in Fraunce, in moſt parts of Germanie, in Poleland, Boheme, beſides England,

In vita S. Bernardi. lib. 2. ca. 7.

land, Hungarie, Greece, Syria, Æthiopia, Ægypt, in vvhich Landes are manie Catholikes; and in the nevve world it flouriſheth mightily, in al the foure parts of the world; Eaſtward in the Indies; Weſtward in America: Northward in Iaponia, Southward in Braſilia, and in the vttermoſt parts of Afrike. And to name ſomewhat more in particular ſome Countries, in which it is happely receaued of many, if not vniuerſally of all, but yet in many lãds it is receaued of the greateſt parte of the inhabitants, in *Goa*, in *Malabar*, in *Cochin*, in *Bazain*, in *Colã*, in *Tana*, in *Daman*, in *Ciaul*, in *Coran*, in *Salſetta*, in *Peſcaria*, in *Manar*, in *Trauancor*, in *Cogiro*, in *Bugen*, in *Cicungo*, in *Cicugne*, in *Oian*, in *Gomotto*, in *Genſura*, in *Xichi*, in *Ormuz*, in *Ternate*, in *Momoia*, in *Ambonio*, in *Macazar*, in *Cerignano*, in *Siligan*, in *Butuan*, in *Pimiliran*, in *Camigu*, in *Supa*, in *Sian*, in *Bacian*, in *Solar*, in *Malacca*, in *Tidor*, in *Selebi*, and in the Ilandes of S. *Thomazo*, S. *Domingo*, *Madera*, and in all thoſe innumerable Iſlandes, vvhich the King of *Spayne* there poſſeſſeth:

So that the Catholike Romaine Religion hath had, and hath yet a far greater ſway in the world, then any other religion euer had, or hath. And worthie it is to be noted, that in no land nor countrie vnder Heauen euer was, or is, any perſecution, of any moment againſt Papiſts (as you terme them) or againſt the Prieſts of that religion, in regard that they be Papiſts, or Prieſts made by authoritie from the Sea of Rome, but only in England. And in verie deede, the vvhole world doth wonder, that little England dare, and is not aſhamed to doe that, which neuer was ſeene in the world before: for let a Seminary prieſt (as they cal him) keepe him out of England, and hee is ſafe enough in any region vnder heauen. This I ſay by the way, for that it greeueth me at the very hart, to heare that my deare country doth perſecute that religion, which all the world hath ioifully embraced, or at the leaſt, doth willingly tolerate, as though ſhe were wiſer then all the world beſides is, or euer hath beene, or then al her Elders.

Or,

Or', as though *Engliſhe* Proteſtantes knewe, and ſawe more, than all the whole Learned men of Chriſtendome haue done for ſo many ages together. And I pray you, tell me, if an hearbe ſhould be preſented to you to eat, that al learned Phyſitions for a thowſand yeeres together, haue iudged to bee rãcke poiſon, & only ſome one or two of later yeeres, haue begun to teache the contrary, without actuall experience whether it be ſo or no, but onlie by diſcourſe, and newe arguments, of their owne braine, would you abſtaine to eate it or no? Or if an action ſhould be offered you there in *England*, which by all old Lawyers iudgement of former times hath beene taken for high-treaſon *Ipſo facto*, & conſequently loſſe of life, and lands, though ſome newer lawyers were of contrary opinion that nowe it is not, woulde you not looke twiſe before you would leape, except you were out of your wittes? But in this other caſe, although all auncient Diuines, and Doctours, for 'aboue a thowſand yeres together, haue taught

the

the Catholike Romane Religion, to be true indeede, and only Friar *Luther* a looſe Apoſtata, and Sir *Iohn Caluin*, a ſeare-backt Prieſt for Sodomy, haue begun in our daies to teache the contrary, for feare of beeing puniſhed by the Magiſtrates of the ſaid Catholike Religion, for wicked, and badde life, yet will they Proteſtants ruſhe out, & caſt at all, and will hazarde Hell, and all Eternity of tormentes thereon depending. Who will denie this to bee headlong, and hare-braine dealing? Surely this vniuerſal conſent of Chriſtendome, againſt two or three ſo contemptible authors of nouelties, are more than ſufficient to induce anye man of reaſon to looke about him, and to conſider what hee doth, and whether he may aduenture his ſoule vpon ſuch inequality of teſtimonies, as this is betweene two, or three Nouellants, and twenty millions of holy & graue auncientes, and no doubt in Weſtminſter hall this difference of witneſſes woulde preuaile with anye equall, and diſcreet iudge or iurie. Neither

may

may the Proteſtantes nowe at length glory in their great number, as ſome of them haue donne, for that their Religion, is there in England, & in Scotlande, and ſome thereof in Irelande, and in the Lowe-countries, & in ſome parts of Germany, and a fewe of them in Fraunce, for they neuer yet paſſed into Aſia, nor into Affrica, nor into Greece, nor into many places of Europe, muchleſſe into the Indies. But indeed if you rightly ſcanne their Doctrine, you ſhall finde that your Religion Proteſtantine of Englande, is no where in the worlde elſe, & that Engliſhe ſeruice contained in your boke of Common praier is vnknowen, & condemned of all other Nations, and people vnder the cope of Heauen. So that in very deed the doctrine of your Proteſtantes is taught, or receiued, no where but in Englande, and the Puritane Doctrine of Scotlande (the contrarietie thereof duelye conſidered) is no where but in Scotlande, the Lutherane Doctrine taught in Denmarke, is no where but in Denmarke,

Apol. Eccleſ. Ang.

and

and in a fewe places of *Germany*, the libertine Doctrine taught in the Low-countries, is no where but in the Low-countries, and the like may be ſaid of other ſectes.

Laſtly, I doe heere conſider with my ſelfe, if I ſhould refuſe the Catholike Romane Religion, ſo vniuerſallie taught, receaued & profeſſed through out all the worlde ſo many ages together, and embrace any of theſe newe ſilly ſectes, aduenturing my ſoul therupon, what all my progenitours & anceſtours, if they were here againe, and ſawe me doe ſo, would ſay vnto me, I geſſe they would vſe ſuch ſpeeches as theſe: what doeſt thou condemne all our iudgementes, and doings? Doeſt thou maligne that Religion, which we ſo highly eſteemed and ſought to aduaunce? Doeſt thou ſende vs al to hel and damnation? Wilt thou iudge thy ſelfe wiſer and more in Gods fauour than any of vs were? And many ſuch like ſpeeches I thinke they would vſe.

THE

THE SIXT REASON.
Miracles.

True miracles were neuer wrought but by them, who were of true religion, for that they are donne only by the power of God. Now it is so manifeſt that there hath beene almoſt an infinite number of myracles wrought by thoſe who were of the Catholike Romane Religion, and neuer any by them who were not of that Church, ſince Chriſtes time, as he who ſhal deny it, may be proued no leſſe impudent and ſhameleſſe, than he who ſhal denie, that euer there was any Maſſe ſaide in times paſt in *England*, or that euer there were any warres betweene Turkes and Chriſtians, or that ther be any ſuch countries as the Eaſt & Weſt Indies. Which things if a man ſhould deny, would he not of all men be deemed, not only impudent, but madde, drunken, or a foole? And ſurely the one is no leſſe knowne by al approued wri-

writers, and eie witneſſes than the o-ther. For as in the Goſpell, and in the Actes, the holy Scriptures witneſſe, that miracles were wrought by Chriſt and his Apoſtles, ſo doe moſt approued authors of euery age vntil this day teſtifie and recorde the continuance of the working thereof in the Catholike Romane Church, the which Authors for the moſt part were eie-witneſſes of the ſaide miracles, as for exāple. In the ſecond age were wrought thoſe wonderfūl miracles by the Chriſtian Souldiers in the armie of *M. Antonius*, which *Tertullian, Euſebius, Oroſius*, & the Emperoor himſelfe haue recorded. In the third age were the miracles of *Gregorius Thaumaturgus*, witneſſes S. *Baſil lib. de ſpiritu ſancto Cap. 29. Gregory Nyſſen in vita eius. Hierom de viris illuſtrib. Ruffinus lib. 7. hiſt. cap. 25.* In the fourth of S. *Anthony, Hilarion, Martine, Nicolas*, and of others. In the fifte, thoſe which S. *Auguſtine* ſetteth downe *lib. 22. de ciuit. Cap. 8.* In the ſixt, thoſe which S. *Gregory* maketh mention of, *lib. 3. dial. Cap. 2. & 3.* In the ſeauenth, thoſe which

Tert. in lib ad Scap. & in apol. c. 5
Euſeb. lib. 5. hiſt. c. 5.
Oroſ. lib. 7. hiſt. c. 15

which were done in *England*, in the cõ-
uersiõ therof, writtẽ by the same *Greg.*
li.9.ep. 58. And by venerable *Bede.l.*1.
*hist.Ca.*31. In the eight, the miracles of
S.*Cuthbert*, & S.*Iohn* in *England*, also *Bede.*
*lib.*4.*hist.& 5.* In the ninth, the miracles
of *Tharasius*, writtẽ by *Ignat.Nicen.* & of
others. In the tenth, the miracles of S.
Romuald. recorded by S.*Pet. Damian:* of
S. *Wenceslaus*, & of others which *Surius*
writeth. In the eleuẽth, the miracles of
S.*Edward* k. & vir. of S.*Ans.* & of others
In the twelfth, the miracles of S.*Mal.* S
Barn. & of others. In the thirteenth, the
miracles of S.*Fran.* S.*Dom.* S.*Bonauent.* S.
S.*Celest.* & of others. In the fourteenth,
the miracles of S.*Bernardine*, S.*Kather.* of
Sienna, & of others. In the fifteenth, the
miracles of S.*Vinc.* S.*Aut.* & of others.
And last of al in this our sixteenth age
are the miracles of the glorious S.*Fran.*
de Paula, of the holy Iesuit *Zauer*, in the
Indies, & of many moe. And therfore
I say vnto you out of S.*Aug.* *I am bound*
& tied in the Catholike Church by the band
or chaine of myracles. And I am bolde
considering, and moste steedefastlye
beleeuing

Aug. de vtil. cred. cap. 17. & lib. cont. ep. fund. cap. 4.

beleuing theſe infinite glorious myracles of all times and ages in the Catholike Romane Church, to crye out to Almighty God, with *Richard de S. Victore lib. 1. de trin. cap. 2.* *Lord, if it be not true which we beleeue, thou haſt deceaued vs: for theſe haue beene confirmed in vs by ſuch ſignes and woonders as could not bee wrought but by thee.* But on the contrary part, neuer any Proteſtant coulde worke any myracle at all, but aſſaying to make ſome ſhewe thereof, to make their Doctrine the more probable to their followers, felt the iuſt reuengement of God, who turned all to their ſhame and confuſion, as hee did by *Simon Magus*, by *Cyrola* the patriarke of the *Arrians*, as witneſſeth *Grego. Turoneſ. lib. 2. hiſt. Franc. cap. 3.* by the *Donatiſts*. *Optatus lib. 2. contr. Parmen.* And in our daies by *Luther*, endeuoring to diſpoſſeſſe a wenche, and by *Caluin* going about to delude his diſciples, as you may reade in *Hierom Bolſec. in vit. Caluin cap. 13.* And therefore they are moſt fooliſhe and miſerably inconſiderate, who beleeue theſe newe fellowes, not be-

Egeſippus lib. 3. de excid. hieroſol. ca. 2.

Vid. Staph in abſ. reſp

beeing able to quicken a flea, & leaue the doctrine of the Catholike Church cõfirmed with innumerable miracles.

THE VII. REASON.
Visions, and the gifte of Prophecie.

AS TRVE Miracles neuer were wrought but by them who were of the true Church, so heauenly Visions, and the gifte of Prophecie, were neuer founde to bee but in the same. And therefore the holye Apostle amongest other thinges which he vseth to commend his Doctrine, & himselfe to the *Corinthians* against Heretickes, and false Apostles, he bringeth in this as one saying. *Now will I come to Visions and Reuelations of our Lord, &c.* And S. *Peter* alleageth for confirmation of his preaching the trãsfiguratiõ of our lord in the mount which he sawe, & calleth it a Vision, he had a Vision of a sheet with al kind of beasts in it, whẽ he was to deale with the *Gentiles*. And for the trueth of Religion, and confirmation

2. Cor. 12.

2. Pet. 1.

Mat. 17. Act. 10. & 11.

of that which they did, *Act.*2. he al-
Ioel.cap. 2 leageth the prophecie of *Ioell*, who saye-
eth amongst other thinges: *Your young men shall see Visions*, and to bee briefe, of this sort is the whole boke of the *Apocalyps*. So that to see these kind of heauenly Visions, and thereby to foretel things most certainly, is only amongst them who are of the trúe Church. For although there haue beene prophecies amongest the *Heathens*, yet were they not vndoubtedly true, as the Oracles of *Apollo*, & such like illusions, except they were for the confirmatiõ of right Religion, as the prophecies of the *Sybills*, and of *Balaam*. And the same may
Euseb. lib. 5. hist. cap. 16. & 18. be saide of heretikes, as of *Montanus*, of *Luther*, of *Muncer*, and of such like, who loke vpon them to prophecie some to their vtter shame, & some to their own destruction. But the Catho. Romane Church hath had in it in all ages those
Cochlæus in actis Lutheri. which had true Visions, and the gifte of true prophecie, as *Agabus*. *Act.*11. *Gregory Thaumaturge*, so *Basil.li.de Spiritu sancto Cap.*29. S. *Anthony*, the Abbote *Iohn*, of whom, see S. *Aug.lib.*5. *de ciuit.*

Cap.

*Cap.*26. S.*Monica*, see *Aug.lib.*3.*Confes.*
*Cap.*11. S.*Benedicte* see *Gregor.lib.*2.*dial.*
*Cap.*15. S. *Bernard*, see *in eius vita. lib.* 4.
Cap. 3. S.*Frauncis*, see *in eius vita Bonauentura*, with many others, for seldome was ther any who had the gifte of miracles, but the same had this gifte also. And in these daies, I knowe diuerse and sundry Papists, (as you cal them) who haue seen vndoubtedly wonderful Visions, which perhaps you maye see recorded hereafter, with sufficient and irrefragable testimony.

THE VIII. REASON.
Scriptures.

NEither may here the Protestant reply, and say, that the Papistes builde vpon Miracles, Visions, Prophecies, and vpon such like, but not vpon the WORDE, for al that they alleadge are most agreeable to the worde of God. Neither doe they teach any Doctrine but such as is deriued out of the holy Bible, & for the main-

taining thereof, they are not compelled to denye certaine partes of Gods holy Booke, as the Proteſtantes, and their predeceſſours, heretiks, haue bin inforced to do. The *Manichees*, for that their hereſies were ſo manifeſtly confuted by the Goſpel of Saint *Mathewe*, and by the *Actes* of the Apoſtles, as they coulde coine no aunſwere, nor other ſhifte, they denyed them to bee Scripture. The *Ebinites*, becauſe the Epiſtles of Saint *Paul* diſproued moſt plainelye Cyrcumciſion, which they maintained, denied them to be Scripture. *Luther* reiected the Epiſtle of S. *Iames*, becauſe it was ſo plaine againſt the doctrine, of onely Faith. His ofſpring refuſed the bookes of *Tobias*, of *Eccleſiaſticus*, of the *Machabees*, and of ſome others, becauſe in them is plainly taught the Doctrine of the cuſtody of Aungells, of Free-will, of Praier for the Faithfull Soules departed, and of Prayer to Saints, al wh ch they deny, and therefore muſt they needes denie thoſe parts of the holy Bible. For heretikes euer framed the Bible to their

Aug. l 28. con Fauſt. cap. 2. & de vtil. cred. cap 3.

opinions,

opinions, chainging, wreſting, paring, & ſometimes flatly reiecting, al which made ouerplainely againſt ſuch Doctrine as they deuiſed, and ſo doe moſt impudentlye the Proteſtantes nowe. Whereas the Catholikes euer ſquared their Doctrine by the line and the leuell of the Worde of her Spouſe, and therefore neuer had cauſe to reiecte the leaſt iotte of the holy Bible, and at one worde, the Catholikes followe the Bible, but the Proteſtantes force the Bible to followe them.

THE IX. REASON.
Councells.

THe Church of God hath euer bin accuſtomed, when any hereſie did ſpring vp therein, to g. ther a Councell of Biſhoppes, Prelates, and of other Learned Men, in which the trueth was approued, and the hereſie condemned. And whoſoeuer were condemned by ſuch Councells, confirmed by the See Apoſtolike, were euer deemed, and in very deede, were

heretiks, & for ſuch at length were taken of all men, & in the end vaniſhed away. So were the *Arrians* condemned in the Nyceene Counſel, the *Macedonians* in the Councel of Conſtantinople, the *Neſtorians* in the Epheſyne, the *Eutychians* in the Chalcedonian, & others in other Councels. Al which heretiks, although they flouriſhed for a time, and drewe manye people, yea Emperours, Kings, States, & Countries after them, yet in time they came to nothing, & the councels which condemned thē, were vniuerſally embraced. And no doubt the late famouſe councel of Trent, which by the ſame autority & order hath cōdemned the Proteſtants & other ſectaries for heretiks, will in time be euery where receiued, and theſe newe fellowes by it anathematized, will vtterlye vaniſhe away. For indeed if a man conſider the matter throughly, he ſhal plainly perceiue that theſe ſects haue no likelihoode of continuance, by reaſon they haue no meanes to gather a Councel, & much leſſe to decide matters therein, if it

were

were gathered, being without an head as they are, & euery one cleauing only to his own priuate opinion, & therfore can neuer all meete together, or if by anye power they were compelled therunto, they haue no means to agre in one, for that they wil not yeeld to any iudgement, but what is framed of their own braine, & therefore it muſt needs be amongſt them, as we ſee it to be, *Quot homines, tot ſententiæ:* So many men, ſo many opinions. Laſtly I would haue you here to marke the dealing of heretiks, who play by generall Councels euē as they play by the ſcriptures, for they take & leaue as they luſte, & as beſt ſerueth their turne. There haue bin in all, general Councels 18. Al gathered, allowed, & confirmed by one & the ſelfeſame autority, of which the *Greeks* receiue only 7. the *Lutherans*, the firſt 6. the *Eutychians* which are in *Aſia* onely the firſt 3. the *Neſtorians* which are yet in the *Eaſt*, onely the firſt 2. the *Trinitaries* which are in *Hungary*, and *Poleland*, receiue none at all: Beholde the libertie of your Goſpell.

Concil. Florent. ſeſſ. 5. & 6. Magdebur cent. 8. cap 9. & cent. 9. cap. 9.

THE X. REASON.
Fathers.

THE Catholike Romane Religion is moſt plainely taught by all the auncient Fathers of the firſt, ſecond, third, fourth, fift, and ſixt hundred yeares after Chriſt, and hath bin euer, (without al controuerſie) taught of the Fathers of euerie age ſince vntill this day. That religion did *Dyonyſius, Areopagita, Saint Paule* his Scholler, ſo manifeſtly teach, as *Cauſæus* a french Proteſtant called him for his labour, a doating old man, much like as his Father *Luther* had ſaid before him, that, *Areopagita* his vvorkes vvere like to dreames, and moſt pernicious. The ſame faith was taught of ſaint *Ignatius, Clemens, Iuſtinus, Tertullian, Cyprian, Irenæus*, and in one word all the auncient Fathers not one excepted. This is very plaine in that the Catholikes are put, & compelled by the Proteſtants

Cauſæus dialogue. 5 & 11.

In Capt. Babilonica

to defend, maintaine, and vpholde the credit, and authoritie of the saide Fathers; for the Protestants rayle at thē, the Catholiks defend them: the Protestants refuse theyr authoritie, the Catholikes hold it for good: the Protestants will not be tried by them: the Catholikes appeale to theyr iudgement; and to be briefe, the Protestāts make no more account of them, longer then they can wrest them to serue their turne, then thy doe of *Beuis* of *Southampton*, or of *Adam Bell*. And in naming the Protestants, I include all the Puritanes: for I am not ignorant how the saide Protestants are driuen by the said Puritanes, to defende the Fathers, and also are called papists for theyr labour. And hereby it is manifest that the Fathers are with the Catholikes, and neyther with the Protestants, nor Puritanes. And whether all those auncients, being men of excellent wittes, of continuall studie, of wonderfull learning, feruent in prayer, holie in conuersation, greatlie in Gods fauour, mightie in vvorking of

miracles,

miracles, & adorned with many ſuch like giftes, were more like to vnderſtand the Scriptures freſhly deliuered vnto them from the Apoſtles themſelues (who alſo no doubt, taught their ſchollers the true ſenſe thereof, and they theirs, from one age to another,) or theſe late fooliſh, vnſtudied, vnlearned, prophane, and arrogant fellowes, be iudges your ſelues. But indeed it is no maruaile though the proteſtants doe contemne, yea reuile the Fathers, in ſaying they taught thinges moſt like to dreames; *they were doating oldmen; they had foule blemiſhes, and tolde triſling tales; they had weedes and dregges, blaſphemyes, and monſters: they were childiſh, dull, and deſtitute of God, & babled they knew not what: they were bewitched of the Diuell, as damned as the Diuell, blaſphemers, naughty, wicked:* for they who cannot endure certaine ſet times to faſt in, no meruaile though they reuile *S. Baſil, S. Gregory, Nazianzene, S. Leo, S. Chriſoſtome,* which wrote ſuch notable Sermons of Lent, and of other faſting dayes, then vſed as they are now in the Catholike Church.

Luther in Capt. Bab. Cauſæus, vbi ſupra. Centuriat. centur. 2. cap. 10. Caluin inſtit. cap. 13 num. 29. Centur. 2. cap. 5. Cauſæus dialog. 8. & 11. & 6 beza in act Apoſt. ca. 23.

Church. And they, who be giuen to Luſt, to Gluttonie, to Ambition, to Couetouſnes, and doe teach ſuch doctrine as neceſſarilie bringeth foorth ſuch fruites, muſt needes contemne *S. Baſil*, *S. Chriſoſtome*, *S. Hierome*, and *S. Auguſtine*, who haue written ſo excellently of the Order, Rule, & Vertues of Monkes. And generally whereas the Doctrine of the auncient Fathers is cleane contrarie to the Doctrine of Proteſtants, no meruaile though they be reiected by thē, as they euer haue bin of Heretikes. And although *Iwell* in his Sermon at Paules Croſſe, moſt impudently challenged the Catholiks to bring any thing for certaine points of theyr Religion out of the Doctours of the firſt ſixe hundred yeares: yet *Laurence Humfrey* his pue fellowe, confeſſed that hee gaue, and graunted to the papiſts more than was meete, and vvas to himſelfe iniurious, &c. and ſo hee confeſſed againſt his companion, that the FATHERS of the Primitiue Church were on the Papiſts ſide, and conſequently not on theirs. And yet becauſe

Humfridus in vita Iwelli.

becauſe they haue founde by experience, that to teach Doctrine contrary to the auncient Fathers, ſoundeth but badlie in the peoples eares, in theyr Sermons they gladlie now & then alleadge the authoritie of ſome Doctor or Father, vvhen they can by anie meanes wring, or wreſt any peece of a ſentence ſo, as it may ſeeme to make for them And indeede hee vvho alleadgeth the Doctours moſt, is moſt prayſed of the audience, as you vvell know, which is a pittifull thing in thē, and ridiculous in the Preacher, vvho cannot but know, (if he haue read any of them himſelfe) that the Fathers deteſt vtterly that Doctrine which hee wreſteth them to confirme, and in the meane time the pore audience thinketh that they were of this new Religion, vvhoſe ſimplicitie therein is moſt pittifullie abuſed, by the Preacher.

THE

THE XI. REASON.
Triall of Trueth.

IT is manifeſt by the Holye Scriptures that it appertaineth to the Church to try & to diſcerne ſpirits, as alſo to determine & to decide doubts. And agreeably therunto ſhee hath in all ages maſtered, ouer-ruled, & captuated the vnderſtanding of euerye one, were hee neuer ſo wiſe, neuer ſo learned, or had he neuer ſo extraordinary giftes, except he obſtinatly defended an errour, which if he did, hee was condemned for an heretike, & ſo came to nothing. The Chatholike Church, I ſaye, directed by the Holye Ghoſt, hath euer ſeparated from the trueth, all moales, all ſingular opinions, al errours and corruptions in euerie mans workes and writings, in ſuch ſorte as that eaſilie and ſecurelye euerie one maie knowe the trueth. And certainelie the Proteſtantes although they ſaye that they giue no credite to the CHVRCH, but ſo farre forth as

they

they finde in their Scriptures, doe, & can not otherwise but receaue the same Scriptures vppon the Catholike Romane Churches credit, & also the three Creedes of the Apostles, of *Athanasius*, and of *Nice*, and some Articles of beleefe, as, the Holy Ghost to proceed from both the Father & the Sonne, & yet as from one beginning, and many tearmes, as, Person, Trinitie, Consubstantiall, Sacraments, &c. which none coulde euer haue inuented, but onely the Catholike Church. Neyther is it possible for any man to know whether this Bible, which is vsed amongest Christians, be the true word of God indeede, or some fained thing, but onely vppon the Catholike Romane Churches credit. And Saint *Augustine* confesseth plainely, that he would not beleeue the Ghospell, but that the authoritie of the Catholike Church moued him thereunto. And by the same Churches authoritie hee was mooued to beleeue the bookes of *Tobie, Iudith, Canticles, Wisedome, Ecclesiasticus, Machabees, &c.* as he himself sincerelie

Con. Epist Manich. c. 5. lib. 2. de doct. Chr. cap. 8.

cerelie affirmeth. And ſurely it is wō-derfull to ſee, how the Church of God receauing the Olde Teſtament from the Iewes, and manifeſting to the world the Canon of the Holy bookes of the new Teſtamēt, hath in al times, in ſo many alterations, and chaunges, kept from the deſtruction, & corruption of Heretikes, Iewes, and Panims the whole authenticall corps of Holy Scripture, in ſuch maner, as no Heretike in the world can charge her with adding, or diminiſhing the leaſt iote thereof. Iudge you here whether the madnes of theſe new fellowes, be worthie to be wondred at, or no, who doe credit and beleeue the Church in this point, and will not doe the ſame in o-thers? Why ſhould they rather truſt the Church in this, thē in other things. And I would euery man would here conſider the wonderfull integritie of the Catholike Romane Church, in keeping the Holy Bible ſo entire, and vncorrupted theſe fifteene hundred yeares together at the leaſt, and the atheiſticallt reacherie of theſe of the

newe

the new Religion, who occupying no Bible, nor hauing to doe with the holy ſcriptures for a thouſand yeares togeather (as they themſelues confeſſe) haue after the vniuſt vvreſting it out of the handes of the iuſt poſſeſſors thereof, robbed the Church of ſo many whole bookes, & beſides of ſo manie partes, and particles of the ſame. What theſe fellowes would bring the Holy Bible vnto in time, if they ſhuld hold on, they may eaſily geſſe, vvho know their manifold corruption therof in ſo few yeares. And yet forſooth, they vvill haue all controuerſies to be tried by only ſcriptures; which if they were not by them corrupted, & falſelie tranſlated, yet could they e neuer finde out any ſecure truth by them only, for that none of them alloweth anie other mans expoſition but his owne, and in ſo dealing they can but haue a geſſe, or an opinion, or fantaſie, but no faith at all. Which thing to declare more plainely; I aske the Proteſtant how he relying vpon only ſcripture, can ſhew mee certainely vvhich

bookes

bookes be Scripture, and which not? And if hee be vnlearned, how knoweth hee that the tranſlation which hee vſeth is truely made out of *Hebrew*, *Greeke*, & *Latine*? And then how is hee ſure of the ſence, & expoſition? And if he be neuer ſo learned, & haue neuer ſo many helps, all that hee can ſearch and finde out, is but a priuate mans opinion, and conſequentlie, his Faith which hee ſeemeth to haue, is grounded vpon his owne particular iudgement, and ſo indeed is no faith at all, but an opinion onely, as I ſaid before: for faith muſt haue Gods expreſſe authoritie for her foundation. Here you may conſider the miſerable ſtate, and condition of your newe Ghoſpellers: in that forſaking the Catholike and vniuerſall faith of Chriſtendome, deliuered to thē by the vniuerſal Church, as founded vppon Scripture (vvhich Church Chriſt and his Apoſtles gaue thē expreſſe Commiſsion to beleeue) which was properly Faith, & founded vpon a rocke which could not faile; in that forſaking (I ſay) that fortres, they

caſt themſelues into the waues of new opinions, whereby they haue no certaintie at all, but euery one chuſeth vvhat hee liketh to himſelfe, vvhich choiſe is properly called Hereſie, and ſo the word ſignifieth. And let anie Proteſtant in our Countrie of England tell mee, why he doth rather beleeue his owne iudgement in points of Religion, then the iudgement of *Luther*, *Caluin*, and *Beza*, whome he thinketh were ſo excellent men? for euery one that hath any learning knoweth that they taught otherwiſe then now is taught in England. This you may plainely ſee the only touchſtone of truth, to be the Catholike Church, which cannot faile, and that they who cleaue to her iudgement, haue moſt vndoubtedly the truth; whereas on the other ſide, they, who ground only vpon Scriptures, expounding them according to their owne fantaſie, and braine, playing the Maiſters, and Pilots, and Boat-ſwaines themſelues, & admitting no iudge, no interpreter, no antiquitie, nor any other manner

of

of tryall, (which is the greateſt madneſſe, and malediction that can be) muſt needes be deſtitute of all certaintie, and of all Religion, and of all ſtay, and of all foundation, and of all rule, and of all order, and muſt needes wrangle and iangle without end, and without meanes to make an end, and muſt needes cauſe Nouelties without number, and libertie of life without feare or force of Eccleſiaſticall Diſcipline to reſtraine them; and to conclude, they haue no meanes to reſt, vntill the end in Atheiſme.

THE XII. REASON.

The vſe and cuſtome of the Church.

THE vſe, cuſtome, and practiſe of the Church, hath (as it vvas in the prime thereof) beene alvvaies an infallible rule to direct and order thinges by.

This the Apoſtle, after manie argu-
ments, to prooue that women ſhould
not be beareheaded in Churches, ap-
plyed as a Fort moſt ſtronge, and in-
uincible to beare downe the gain-ſay-
ers thereof: *If any man* (ſaith hee, not-
withſtanding mine argumentes) *doe*
1.Cor. 11. *ſeeme to be contentious, we haue no ſuch cu-*
ſtome (as women to pray vncouered)
nor the Church of God. And agreeablie
vnto this Saint *Auguſtine* ſaith: *If the*
whole Church throughout the world doe vſe
Epiſt. 118. *any thing, onely to call in queſtion, whether*
cap. 5. *that thing ſhould be ſo done, is a point of moſt*
proude, or moſt ſtraunge madneſſe. And for
this cauſe againſt the *Pelagians*, hee ar-
gueth ordinarilie out of the Churches
cuſtome, prooving Children to be
Epiſt. 105. borne in ſinne, becauſe the Church
doth Baptize them for Remiſsion of
ſinnes. And becauſe the Church v-
ſeth to Exorciſe them, and to blowe
vpon them, therefore the Diuell hath
power ouer them, and that by ſinne.
And to this ſaith hee, *the* Pelagians
with all theyr craſte coulde not anſwere: for
they duſt not ſay, (as the Proteſtants
ſay)

say) *wee care not for the Churches custome, wee weigh not thereof.* Manie such like argumentes hath the same Saint *Augustine* else vvhere: But in few vvordes the custome of the church was a thing so vndoubted, as neuer any Heretike before this our age durst aduenture to stand against the same altogether: But Heresies euer consisted only in some matter of erronious iudgement, and false opinion, but the teachers thereof neuer went about to chaunge the face of Religion, as to take away the Sacrifice of the Church, as the Protestants are bold to doe. And surelie in this point the malepeartnesse, and desperate boldnesse of the new Ghospellers is wonderfull, who durst not onely attempt to chaunge diuers pointes of the Churches vse, & practise, which in all ages, of all men, was accounted so heinous an offence to doe, but also made no bones to take all quite away, Customes, Ceremonies, Orders, yea and the *Holie Masse* it selfe, placing insteede thereof in some places Chapters and Psalmes ill translated into the

De bono perseu. ca. 23.

Vulgar tongue, & in ſome other places, Ballades made of Pſalmes, commonlie called *Geneua* Pſalmes, vvith rayling Sermons, and in other places other ſtuffe, as beſt pleaſed the humors of the deuiſers thereof. And to theſe new inuentions (forſooth) muſt the common people be compelled to come, and to forſake & renounce the Seruice and Sacrifice of the Catholike Church, left by God Almightie, and continued euer through out all Generations, as it muſt doe (mauger all Proteſtants heades) euen vnto the worlds end.

THE

THE XIII. REASON.

Doctrine.

THAT Church vvhose Doctrine tendeth to Mortification, and Holineſſe of life muſt needes be the true Church, and conſequentlie directed by Gods holie Spirit; and contrariwiſe, that Sect or Congregation, which teacheth the contrarie, is moſt vndoubtedly falſe, and conſequentlie guided by an euill ſpirit.

This is ſo manifeſt, as it needeth no proofe: for euery man knoweth that the Catholike Church is called Holy, becauſe it profeſſeth or teacheth, nothing but that which is Holie. Now if a man conſider duelie the Doctrine of the Romane Church, he ſhall finde it to be of the former ſort, and eaſilie he may perceaue the Doctrine of this new religion to be of the latter. But I vvill not heere ſpeake of the fruites of CATHOLIKES, and Proteſtants,

(although indeede there be no comparison in life, for that euery one seeth and easilie confesseth the Catholikes to liue most vprightlie, & Saint-like) but I speake of that which their religion teacheth them to doe: for of that especially our Lord meant vvhen he
Math.7. said: *You shall know them by theyr fruites.* First, therefore to declare this pointe, if you compare the clergie of the Romane Religion, vvith these new Clergie men, you may see the Orders, and Institutions of the one sorte to mooue them to mortification, & to the contempt of earthly things, and the institution of the other to prick them forward to all vanitie, & to carnall libertie: for a Priest of the *Catholike Church*, receaueth in a most solemne manner seauen Orders, whereof three are called Holie, because they are about Sacred and holie thinges, as the Body & Blood of our Sauiour, holy vessels, &c And euery thing which the said priest must vse, is holy, and therefore there is required in him the greatest puritie possiblie to be had, so as he must haue his minde,

and thoughts free from all carnallitie, and worldly thinges, and for such like causes he is restrained from marriage, although it be in it selfe honorable, & instituted by God himselfe, but yet who so is yoaked therein must needes apply himselfe to worldly affaires, and so is diuided as the Apostle saith. And 1. Cor. 7. because he is restrained from marriage & bound to liue Chaste or continent, hee may not vse anye trimming, or tricking vp of himselfe in amorous attyre, nor vse any dalliance, or fondnes with weomen, but euer remembring that he is as a dead man, in regarde of such thinges, he must be far from such lightnesse, but on the other side, the Protestant Minister hauing receiued no Orders, but a certaine kinde of Deaconshippe, and Ministershippe, of their owne inuention, and hauing no Holy or Sacred thinges to deale withal, but left to all liberty of winning & rewinning, which he cannot ordinarily doe without woing, woe he cannot handsomely, without hee something tricke & trimme vp himselfe to allure,

and

& pleaſe the eie of his ſweet hart, muſt needes goe trickly with faire ſtarched ruffes, fine mouſaches, trimme tuſcalonians, vſe amorous glaunces, yea & that ſometimes when they are reading their Chapters in the Church, with a thowſand ſuch-like fonde & fooliſhe inconueniences, which enſue thereupon. Furthermore, the Romane Religion teacheth Reſtitution of goods wrongfully taken, and of all wronges whatſoeuer, which brideleth and reſtraineth people from bribery, extortion, theft, vſury, ſymony, & from ſuch like: But the Proteſtants medling litle with ſuch doctrine, leaueth al at large to his folo vers, without reſtraint of any ſuch crime. The Catholike religion teacheth obſeruatiõ of vowes & promiſes which muſt needes cauſe great truſt & fidelity in the profeſſors therof, the Proteſtant teacheth, that they bind not in cõſcience, which openeth the doare to diſtruſt, and maketh the people that one wil not truſt another, but muſt haue him in bandes, with ſuerties & with all faſtnes poſſible to be

deui-

deuiſed. The Catholike religiõ teacheth abſtinẽce & faſting, which mortifieth our bodies, & enricheth our coũtry, the Proteſtãt teacheth to eat fleſh & al kinds of meats euery day, as often as the belly deſireth, which cauſeth plenty of luſt in the carcaſe, & dearth & ſcarcity in the cõmon-wealth. The Catholike Religion forbiddeth Land-Lords to raiſe their rents, except vrgẽt occaſion driue thẽ ſo to doe, by which prohibition infinite nũbers of people be benefited & holpe, the Proteſtant teaching the Land-Lord to doe what he liſt with his owne, ruyneth, and vtterly beggereth thowſandes of poore people. The Catholike religion teacheth Marriage, to bee indiſſoluble, ſo as they who be once lawefully Married, can neuer be ſo diuorſed, as either partye maie euer Marry againe, whileſt the other liueth, which cauſeth Man and Wife to beare much one with the other, knowing there is noe hope of chaunging, but the Proteſtant teaching that they may Marry again, yeeldeth them occaſion, one eaſilie

to

to dislike of the other, beeing both in hope to marry againe, and to chainge as ofte as they liste. The Catholike religion teacheth that al Laws of magistrates, which bee not expresly e against the word of God, doe bind the subiects in conscience to obay them, not onely openly, but also in secret, whereupon doe followe peace, quietnesse and obedience to Superiours, but the Protestant teaching the contrary, bringeth Magistrates into contempte, and causeth al disorder in the Common-wealth. The Catholike religion teacheth differences of sinnes, some to be more grieuous than others, some Mortall, some Veniall, and that Concupiscence or naturall inclination to lust of it selfe is no sinne, whereupon Catholikes are taught to striue against this motion, knowing it to be no offence except they yeelde vnto it, and also they manfully fight against greater sinnes, although they cannot easily auoide lesser, or Veniall offences: but the Protestant teaching, that euery sinne, be it neuer so small doth de-

serue

ferue damnation, and Concupiſcence to be ſinne, which no man can auoid, maketh people, to leaue all to God his mercy, but neuer to reſiſte ſin, nor motion thereunto, for that in his opinion it is but loſt labour ſo to do. The Catholike Religion teaceth, rewarde of good and bad life in the worlde to come, which cauſeth people to endeuour to doe al good workes, and to auoide all euill as farre forth as poſſibly they can: but the Proteſtant teachching the contrary, giueth the people occaſion to be negligent in dooing of good, and little or nothing fearfull to doe euill. The Catholike Religion teacheth Confeſſion to a Prieſt of all deadly ſins which we can remember, vnder paine of damnation, which reſtraineth people from ſinne, & cauſeth them particularly to be wel inſtructed and counſeled: but the Proteſtant taking that away, ſetteth open a doare to all wickedneſſe, and to loſeneſſe of life, as alſo to ignorance. The Catholike Religion teacheth Satisfaction to be donne either in this life, or in Purgatory

tory in the next, which cauſeth people to vndertake willingly penal works, as faſting, praier, almeſe-deeds, &c. & vpō the conſideration of this, & of reward in Heauen, they builded ſo many goodly Churches, Colledges, Monaſteries, Hoſpitalles, Schooles, &c. they gaue ſuch large Almes, they puniſhed their bodies with Faſting and wearing of hair-cloath, they watched, they praied, they Married pore & fatherleſſe children, & did a thowſande kinds of ſuch like good works: but the Proteſtant denying Satisfaction, and taking away Purgatory e, robbeth the pore of their Almes, children of their education, the ſicke of their releefe, & maketh mē vnwilling to doe any good worke at all. The Catholike Religion teacheth Free-wil, which cauſeth people to endeuour to doe good, & to flie frō euil: the Proteſtant taking it away, diſcourageth men vtterly from doing good workes, for who will goe about a thing which is not in his power, or for the which, if he did it, he ſhall haue no recompence. The Catholike Religion

gion teacheth the holy Masse, to be a Sacrifice in which the very Body and Bloode of our Sauiour is offered vp, which maketh people so deuout, & reuerent at the seruice thereof, as that they kneele altogether, pray continually, giue attēdance to no other thing for that time, & therupon it commeth that they beare such respecte & reuerence to Priestes: but the Protestant, allowing nothing but certaine chapters, psalmes: and collects, to be read in the vulgar toung, giueth the people occasiō to be vndeuout, irreligious, & vnreuerent for that they see nothing worthie of reuerence. Heereupon you may see the people at the Protestants seruice, some staring about them, without Boke or Bead in their hands, some walking, some talking, some iangling, but none kneeling, or praying, or vsing any reuerence at al, either to seruice, or to minister, & no maruel when euery one of thē, if he can but read, can play the minister at home as wel as the best curate of thē al. Many such differences of doctrine might be set down,

which

which becauſe of breuity I will omitt. Only this I ſay: If the Proteſtants doctrine doe open the right way to heauen, then is the waye to heauen moſt pleaſant and delightfull to fleſhe and bloode, and conſequently moſt eaſie to be walked.

THE XIIII. REASON.

Negatiue Doctrine.

AS it is more eaſie to pull downe, and to deſtroy, than to build, & to make vp, ſo is it farre more eaſie, without compariſon, to denye anie thing, than to inuent, affirme, confirme ratifie, proue, and eſtabliſhe the ſame. And whereas theſe of this newe religion take vpon them to reforme the Catholike Church, ſurelye if a man weigh diligentlye the ſubſtance, and manner of their reformation, he ſhall finde it to be very ſtrainge, for that it conſiſteth altogether in denying, deſtroying, and pulling down, much like vnto *Tarletons* Fathers doing, who being

ing Church-warden ſold all the leadd off the pariſh Church, and the bels, & the glaſſe thereof, vpon his own proper coſte and charges, not aſking the pariſh one pennie towardes it; ſo the Proteſtants haue deſtroyed and pulled downe Abbies, Monaſteries, Priories, Nunries, Chauntryes, Aultars, Shrines, and in ſome places Churches, with other ſuch like, and haue ſold & made all away of theyr owne proper coſt, not aſking the Papiſts, who were the Founders and Erectors thereof, ſo much as one halfe-pennie towardes theſe theyr great charges. And what proceeding you ſee in theſe their doings, the like you may behold in their new teaching; for they doe nought but deſtroy, pull downe, and denie many pointes of Religion; but they teach, or eſtabliſh none which vvas not before in the Romane Church: So that as touching ſpirituall houſes, and liuinges, the Papiſts were the Founders, and the Proteſtants deſtroyers, & ſellers thereof. Euen ſo in Chriſtian Doctrine, the Papiſts euer were, and

are the publiſhers, and maintainers, & Heretikes & Proteſtants the deſtroyers, and denyers thereof: for the Catholike affirmeth Baptiſme of childrē to be neceſſarie, the Proteſtant denyeth it. The Catholike affirmeth men to be iuſtified by inherent iuſtice, the Proteſtant denyeth it. The Catholike affirmeth certaine preparations to be neceſſarie to iuſtification on the behalfe of mā, the proteſtant denyeth it. The Catholike affirmeth good works to be neceſſarie, and to haue theyr reward, the Proteſtant denieth it. The Catholike affirmeth that we haue free vvill, the Proteſtant denieth it. The Catholike affirmeth that vvee may keepe the Commaundementes, the Proteſtant denyeth it. The Catholike affirmeth humane Lawes agreeable to GODS WORD to bynde in conſcience, the Proteſtant denyeth it. The Catholicke affirmeth ſeauen SACRAMENTS, the Proteſtant denyeth fiue, if not all. The Catholike affirmeth Prieſt-hoode, the Proteſtant denyeth it. The Catholicke affirmeth

firmeth ſingle life of the Cleargie, the Proteſtant denyeth it. The Catholicke affirmeth Pennance, the Proteſtant denyeth it. The Catholicke affirmeth Contrition, the Proteſtant denyeth it. The Catholicke affirmeth Confeſsion, Satisfaction, Indulgences, Prayer for the deade, Exequyes, Anniuerſaries, the Proteſtant denyeth them all. The Catholicke affirmeth the Reall Preſence, the Sacrifice of the holie Maſſe, Aultars, and all thinges belonging thereunto, the Proteſtant denyeth them all. The Catholicke affirmeth vvorſhipping of Saintes, prayer vnto them, feaſtes of them, adoration of theyr Riliques, and Images, the Proteſtant denyeth all. The Catholicke affirmeth trimming vpp of Churches, Ceremonies, Singing, Pilgrimages, Supremacie of Saint *Peeter*, Monaſticall vowes, choyce of meats and faſting, the Proteſtant denyeth all. The Catholicke affirmeth all the Bible to be Canonicall Scripture, the Proteſtant denyeth diuers partes thereof. The Catholike

affirmeth the perpetuall virginitie of our blessed Lady, the Protestant denyeth it. The Catholike affirmeth the Church to be visible, the Protestant denyeth it. And many moe such like pointes of Christian Doctrine the Catholik Church deliuereth to her Children, as she hath receaued them from her Spouse Christ, which the Protestant vtterlie denieth, and indeede affirmeth, or putteth downe nothing more then he found before in the said Catholike Church: wherby you may see their Doctrine to be altogeather nothing, but meere negations, & flatt denyals; and so I see plainely that by their Negatiue Doctrine they haue profited the Christian world nothing at all, but haue taken away from it much of that which it had; and in this manner as they are, any horse, or asse, if he could but speake as *Balaams* Asse did, so it were but one worde, that is, *Nego*, might be as good a Protestant as the best of them all. Neyther can it be saide, that they doe as the firste Christians did, which denyed and destroyed

ſtroyed the falſe and ſuperſtitious religion of the Heathens: for that the Chriſtians did that by manifeſt Commiſsion from God himſelfe, by working of Miracles & by planting Chriſtian religion in place thereof: but the Proteſtantes neither doe that which they do, by any authoritie from God, nor euer could work any one miracle, as is afore-ſaide, and inſteede of that which they reiect & pull downe, they place iuſt nothing.

THE XV. REASON.
Diuinitie.

IF you looke into the Vniuerſities of the Catholiks, & of Proteſtants, you ſhal ſee in the one the whole corps of Diuinitie, and of Chriſtian trueth moſt pythelie and profoundly taught: but in the other nothing but a number of pelting obiections taken out of *Caluins* Inſtitutions, or out of the *Magdeburgenſes*, or out of ſome Hereticall Pamphlet, together with wreſted in-

terpretations of the new Testament, which they haue learned of *Beza*, or of some such likefellow, & in some they trouble themselues with nothing, but onely with the Controuersies of this time, & that is all the Diuinity which they haue, or meddle withall. But the Catholike Diuines studie, and teache in theyr Schooles most exactlie, all thinges vvhich man may in this life know of God ALMIGHTIE, *of his Simplicitie, Perfection, Goodnesse, Infinitie, of his being in his creatures, of his immutabilitie, Eternitie, Vnitie, knowledge, and seeing of him, of his names, Science, Idees, Life, Will, Loue, Iustice, and Mercie, Prouidence, Power, Felicitie, of the Blessed Trinitie of the Father, Sonne, and Holy Ghost, of theyr Equalitie, Vnitie, Consubstantialitie in one* GOD-HEADE, *of the Creation of thinges, of Angels, of theyr substance, Incorporeitie, locall motion, Knowledge, Will, Loue, Production, Goodnesse, and Badnesse, of mans Creation, of his Bodie, Soule, of all the powers, and parts thereof, of his Propagation, of the end whereunto hee is created, of Vertue, and Vice in generall, and in particu-*

lar,

lar, of the Incarnation of Gods Sonne, ioyning two moſt different natures of God, and Man, both entire, both complete, without cõmixtion, or confuſion into the vnitie of one perſon, of the perfections & defects aſſumpted by him, of the Reſurrection & Iudgemẽt, and of many other profound pointes, vvhich the Proteſtantes neuer beate their braines about, and indeede they cannot poſsiblie ſtudie theſe thinges throughlie, beeing ſomuch occupied about wooing, vvenching, and wiueing, taking vppon them to be Doctours of Diuinitie, and Husbandes alſo.

And therefore if the learnedſt amongſt them ſhould appeare in Catholicke Schooles, or Vniuerſities abroade, hee would not once dare to open his mouth in matters of Learning, among the great nũber of moſt excellent learned men, which there are founde, as wee haue vvell proued by ſuch of your Proteſtants as nowe and then goe abroade to forraine VNIVERSITIES, and are very quicklie brought to Confeſſe theyr ine-

qualitie in this kinde, for that they scarce vnderstand the verie ordinarie rearmes of the learned sciences, which the others doe fullie possesse. And I pray you, what a learned Clargie was there in Queene *Maryes* time in our Countrie of England, in respect of these pore creatures, that occupy now theyr Prebends, and sit in the sunneshine of theyr new pretended Ghospell with theyr Wiues and Children rounde about them? Were not one *Tonstall*, one *Watson*, one *Christopherson*, for learning, one *Feckna*, one *Gardener*, one *White*, for wisdome & learning togeather, able to set to Schoole all your ruffed Cleargie at this day, for tearme of life, and after, as by their workes & writings yet extant doth wel appeare. This grosse ignorance of these newe Ghospellers is the cause that the people doe remaine vtterly voide of the knowledge of mysteries, which they are bound to beleeue vppon paine of damnation, and they cannot otherwise be, when as their Leaders & Doctours are altogether vnskilfull of the

points

points afore-named: But if they can ſpeake a litle Greeke, and a few words in Hebrew, and vſe ſome Inke horne Eloquence, with rayling againſt Pope and Papiſtes, then are they forſooth deepe Diuines. Take the moſt learned Doctour of them all, and ſet him to reaſon with an Heathen, or with an Atheiſt, and you ſhall ſee what goodly arguments hee will make, nay you ſhall ſee him betray the truth for lack of learning, for that he is vtterly ignorant (as they are all) of Schoole Diuinitie. And hereupon it is that theyr Preachers comming to reaſon vvith the Turkiſh Prieſtes haue beene driuen to yeelde, and haue become Mahometans: for indeed one who taketh vpon him to be Doctor of Diuinitie, ought to be ſo inſtructed & furniſhed with Philoſophie, Morall, Phyſicall, and Metaphyſicall, with Logicke, and with all humane helps, with Councels, Fathers, Hiſtories, and ſuch like, and not only with the bare text of the Bible, as that he may be able to defend the faith of Chriſt in all points, againſt

Iewes, Turkes, Heathens, Atheiſtes, & not only againſt heretiks. And here I cānot but admire the prouidēce & goodnes of God towards his Church, in furniſhing it with all kinds of learning, & ſciences, whereby it may defend, and maintaine it ſelf againſt all ſorts of enimies, be they *Iewes, Turks, Heathens, Atheiſts* or *Heretikes* vvhatſoeuer: for in the Vniuerſities thereof, you may ſee moſt learnedly, ſubſtantially, orderly, and vniuerſallie taught all Chriſtian truth, and that in ſhort ſpace: for in 4. or 5. yeares the whole courſe of Diuinity is taught vnder two or three readers, & in the ſame time the Controuerſies by another reader, by another all the new Teſtament is learnedlie, & foundly expounded, beſides an 100. publike Diſputations euerie yeare of ſome whole matter, as of Baptiſme, of the Euchariſt, of the Trinitie, of the Incarnation, of Angels, of the Supremacie, &c. and withall, the whole Bible read ouer at Table euery yeare, & alwaies after Dinner and Supper, two Chapters of it, one of the new, and another

other of the old teſtament diligentlie examined, vvith familiar conference betweene the learned, and the younger ſort. And beſides all this there are taught *Caſes of Conſcience*, in which is ſet downe, what is ſinne, and vvhat not: the differences of ſinnes, which great, which leſſer, &c. which is a moſt fruitfull & a moſt profitable kind of knowledge, and therefore is much ſtudied, and practiſed by Catholike Prieſts, & Diuines, who teach the people thereby to rule, and to order their liues and actions. Neyther doth the Proteſtant meddle with theſe matters of Conſcience, but fraighteth his ſhip only with Faith, and neuer beateth his braine about ſinnes, for that he thinketh none to be imputed to ſuch Predeſtinated, as they all weene them-ſelues to be, vvhich cauſeth the people theyr followers to be vtterly ignorant of the nature, differences, and quality of ſins, and conſequently nothing fearefull, or ſtayed by any conſcience to committ the ſame.

THE

THE XVI. REASON.
Holineſſe of Life.

ALthough vpon externall & outwarde holineſſ: vve may not infallibly inferre true Religion, for that among Iewes, Turkes, and other Infidelles, ſome make great ſhewe of piety and deuotion, yet we may truelie argue that amongſt what company or congregation ſoeuer, there is not generally, any piety, deuotion, mortification, or holineſſe of life, but contrary-wiſe, impiety, irreligioſity, carnallity, and loſeneſſe of life, vniuerſally to be ſeene, and that neceſſarily iſſuing out of the bowelles of their doctrine, that there poſſibly can be no true Religion: For that the ſpirit of God, who guideth, directeth, and as it were informeth true Religion, will not ſuffer it to be vniuerſally fruitleſſe, and of no efficaſie: For otherwiſe it ſhould be fruſtrated of it end, which is to make the embracers thereof Holy, & good.

And

And beſides it was foretolde by the Prophet, that CHRIST his Doctrine ſhould alter mens conditions, and natures, ſo as ſuch as were moſt fierce, ſauage, and wicked before, ſhould by it become moſt humble, kind, & gentle, which can no way be applied to the Proteſtants, as their bloody tragedies raiſed in *Fraunce*, *Flaunders*, *Scotland* *Switzerland*, and in other partes of *Germany* ſufficiently doe witneſſe, where were ſlaine aboue an hundred thowſande people within one yeere, by the rebellion and wars of the countrieme againſt their Lords for the controuerſie of Religion, ſuch humility, obedience, and meekeneſſe of hart, this new Doctrine imprinted preſentlye as it came. And albeit externall holineſſe doth not (as is aforeſaide) neceſſarilie inferre true religion, yet doth it giue a great preſumption thereof, eſpecially if there be inwarde zeale, and aboue all, Charity. Nowe it cannot be but moſt plaine to euery one, who knoweth both, that the liues of Catholikes, in all landes, and that in all ages, and

Eſa. cap. 11.

Sledan.

namely

namely of our aunceſtours, and predeceſſours there in *Englande* were, & are of thoſe who now be, for the moſt part moſt Holy, moſt Innocent, moſt Religious, and moſt Godly: and the liues of the Proteſtantes ordinarilye moſt lewde, looſe, and voide of piety. And firſt, if you take a viewe of the Clergie, & of the Religious-men, & weomen of the Catholike church, you ſhal finde infinit numbers to haue lead Celeſtiall and Angelicall liues heere on earth, free from all worldly, carnall, & earthly deſires, with contempt of all humane & tranſitory things, as *S. Paul* the firſt Eremite, S. *Anthony*, *S. Hilarion*, *S. Greg. S. Ier. S. Aug. S. Bern. S. Fraun. S. Dom. S, Bened. S. Thom. Aquinas*, *S. Bonauenture*, with innumerable others ſuchlike, whoſe liues were moſt heauenly, togeather with millions of profeſſed Virgins, vowed Widdowes, poore by wil and promiſe, perſons of both ſexes dedicated to God by renouncing the vvorlde with the delightes thereof, ſome liuing in Deſerts, or Caues of the earth, ſome in Cloyſters in commu-

munitie vnder obedience; with infinite numbers of ſecular Prieſtes, moſt godlie and deuoute. And although I will not denie, but that ſome there were among the Cleargie, and Religious people in this latter age, which liued not according to theyr Orders, & Rules, but ſcandalized the Church of God: yet may I truelie ſay, that they who did ſo, vvere not the hundreth part ſo many, as the Proteſtantes moſt falſely make them: But the trueth is, that among a great number (for there were of Prieſtes and Religious men, at the leaſt fiue times ſo many, as there be now miniſters) a few were bad, and now the miniſters being but fewe in reſpect of them, are all naught. And no meruaile: for the Catholike Cleargie, and Religious perſons, were by theyr Orders bound to ſundrie & diuers houres of prayer, as to ſeauen in the day & night, the religious to riſe euery night at midnight, to pray & ſing laudes to God, when others ſleep two or three houres togeather, beſides other Exerciſes, Contemplations, and

Medi-

Meditations in the day time, and neuer to haue so much as one vvhole houre voyde of some godlie employmentes. I would you did but see the manner of the liues of the blessed Capucynes, which here to recount would be so long, and hardlie could I reckon vp all theyr holy Exercises of mortifications, or of the happie Fathers of the Societie of Iesus, or of others such like. Oh what Fasting, what Prayer, vvhat Meditation, vvhat Contemplation, what wearing of Haire-cloth, what whiping, of themselues, what watching, what visiting of the sicke, what teaching of the ignoraunt, vvhat rebuking of Sinners, vvhat comforting of the afflicted shoulde you beholde? These pray, whilest your ministers playe: These faste, whilest they feaste: These meditate the Contempt of the World, whilest they beat their braines, to compasse worldly commodities: These Watche & sing Praises to God in the Night, whilest they in a warme bedde hugge their *Sweete heart in their armes.* Who is he amongest you

which

which ſeeth not, and is not aſhamed of the liues of your miniſters? Are not ſome of them almoſt in euery circuite hanged for robberies, for rapes, impriſoned for Zodomie, for hauing diuers wiues at once, for debt, and for other knaueries. The law bindeth them to haue but one Wife at once, and ſhee muſt bee vewed by two Iuſtices of Peace, to ſee that ſhee be a maide for ſooth. But doe they not now & then take their wiues from *Colmans* hedge, and ſome, other common ſtrumpets? and doe not their wiues proue thereafter? An hundred examples I could here alleadge to prooue theſe thinges, but I will not pollute my paper at this time with ſuch filthie matter. Looke into the Laitie of the Proteſtants, and tell mee weather there euer was ſuch Pride, eſpecially in apparell? Did not all theſe new-faſhioned attyres, come in with your new religion? Your looſe Gownes, your Traines, your Verdingales, your Borders, your Perrugles, your Coroners, your Wyres, your Ruffes ſtarched, white, blew, &c. your

Frō thence had the vicar of Wearam his trul by his own confeſſion.

Setting ſtickes, your *Venetian, French, Spaniſh* and *Switzers* hoſe, your Galle-gaſcones, your Scabilonians, your *S. Thomas* Onions, your Ruffes, your Cuffes, and a thouſand ſuch new deuiſed Luciferian trinckets. Is not all ſpente nowe in Pride and brauerie, which in Catholike time vvas emploied in houſe-keeping, and in releeuing the pore? What couetuoſnes, vſurie, Simonie, and bribrie, is amongeſt the Proteſtants? What Spirituall liuing is now giuen freely? What money lent without vſurie? What woman married without touch of her honeſty? yea wel if ſhe haue not had a barn before: who liueth without Enuie, Emulation, contention, or going to law with his neighbour? was there euer amongſt the Heathens ſuch gluttonie, ſuch drunkennes, ſuch getting of baſtards, ſuch extortion, ſuch wrongs as you ſee amōgſt theſe new ghoſpellers? If you begin at the one end of the lād and paſſe through all the ſhieres, pariſhes, cities, townes, & villages, till you come to the other end, you may ſee that

that generally, as euery mā is inclined and bent to lewdnes, & miſchiefe, ſo is he moſt fit for the proteſtants religiō. If he neuer pray, neuer faſt, neuer giue almes, if hee be a ruffian, a ſwearer, a blaſphemer, a quarriler, a fornicator, & in briefe, a diſordered perſon in what kind ſoeuer, hee is verie proane and in nere diſpoſitiō to be a proteſtāt. And this not onely in *England*, but in other countries alſo, & not only in this time wherin their number is greatly increſed, but euen in the beginning when a ſhow at the leaſt, of honeſt behauiour ſhould haue ſtād them in great ſteed. This to be true you may learne of one who loſt his credit with the Catholike Church, for fauouring their doctrine, and therefore had no reaſon to ſay otherwiſe of them then hee knewe to be true, I meane *Eraſmus Roterodamus*, who writeth of them thus. *In Epiſt. in Pſeudo. Euang.*

Looke vppon theſe Euangelicall people, & marke whether there be amongeſt them leſſe Royot, leſſe Senſualitie, leſſe Couetouſneſſe then is among them, whom you deteſt ſo much.

Shew me whome this Ghoſpell hath made of a rauenous glutton, a ſober abſtainer: of cruell gentle: of couetous, liberall: of a ſlaunderer, a good reporter: of an vnchaſte ſinner, a vertuous liuer. I will ſhew thee many that haue bin made worſe then them-ſelues. Thus far *Eraſmus.* And no meruaile though the followers be ſuch, when as theyr verie firſt Apoſtle, Ringleader, and Reformer of all, who firſt broake the ice, & was indeed the Authour, and founder of theyr Religion, led a moſt brutiſhe life: for was he not a leacherous Friar? tooke he not a Nunne to Wife, if ſo I may tearme it? An act not onlie forbidden by holie writ, but by the Ciuil Lawes, and by *Iouinian* the Emperour aboue a thouſand yeres agoe, and that vnder the paine of death. Surpaſſed he not all other in Pride? Confeſſeth hee not that hee had conference with the diuell about the Maſſe? Was not Enuie and Couetouſnes the cauſes of his reuolt? Read his life, and ſee whether hee was a man fit to Reforme the Chriſtian Worlde, or rather ſent to ſhame all his followers? Good Lord, that

L. Si quis non dicã. cap. de Epiſt. Cop. & cleric.

that men can be ſo blinde, and ſo bewitched, as to thinke that the trueth from Heauen ſhould be reuealed to ſuch a one; or that ſuch ſhould haue grace to know the trueth, and to follow it, who neuer faſt, ſeldome, or neuer praie to obtaine the ſame, neuer puniſh theyr bodies, neuer mortifie theyr earthlie members, &c. rather then to a number of quiet, modeſt, & harmeles men, who by prayer, by faſting, by almeſ deedes, by workes of mercie, by all vertuous meanes labour to attaine the knowledge of the truth. And who is he that can deny, but that in our aunceſtors dayes when Catholike Religion flouriſhed, brauerie in apparell was vnknowne, and inſteede thereof innocent plaineneſſe vvas to be ſeene, & that there was no chaũge, no new deuiſes, litle lawing, for when anie ſtrife fell out, the Prieſt theyr Ghoſtlie Father decided the matter, and made them friends; ſeldome any ſingle woman miſcarried in any pariſh, no Simony, no Vſury, litle fraude or deceit, each one truſted other with-

out bill or bond, and to be briefe, that euery where raigned ſimplicity, & innocency? Oh how many thonſandes then left the world before it left thē. dedicating themſelues whollie to the ſeruice of God, and that of all Eſtates: many Kings and Queenes not only of other Countries, but diuers euen of England, gaue ouer their Kingdomes and became Religious men, and women. And the like did innumerable of inferiour degrees: whereas the Proteſtants prouide by waſt, deſolation, deſtruction, and (as it were) by law, that no ſuch orders of holie men and women be amongſt them: they will haue no Maides, but ſuch as can get no matches, no man is poore amongſt them but vvith grudge, and much againſt his wil, no vow is made to God, but if it ſhould be, it muſt not be kept, faſters with them are Phariſes, Monks mad men, & thoſe which mortifie thēſelues, they account Hypocrites, & in in one word they are in theyr liues, as they be in doctrine, Libertines. And in nothing more doth the difference

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of the efficacy of their doctrine,& the Catholikes appeare then in this;that if for feare of troubles, or for any other cauſe, one who was a Cath. is become in outward ſhow a Proteſtant (for in his conſcience ſuch a one ſeldome or neuer thinketh the Proteſtants religion to be true) the ſame is ſo far from bettering his former life thereby, (according to *Eraſmus* his ſaying before alleaged) as that you may ſee him wallowe in al kind of ſins. Set before your eies any one ther in *England*, who hath left the Catholike Religion, & is become a Proteſtant,& marke whether he be not as a yoūg calfe let out of his crew,or as a colt leapt out of his incloſure? How manie may you ſee there amongſt you of ſuch good fellowes, which ſhew plainely that they haue, *Conſcientiam cauteriatam, a ſeared Conſcience.* If you turne any Seminary Prieſt to your ſide,doth he liue more vnſpottedly with you, then hee liued before in his own profeſsiō,or doth he not rather then drinke vp any kind of ſinne as eaſilie as a Dogge lapeth water?

But on the other ſide, if anie doe leaue the Proteſtants, & become a Catholike, doth he not forthwith leaue al his vices? I wiſh you would but conſider a litle the wonderfull chaunge of ſuch a one, whom I may more eaſilie leaue to your conſideration, then deſcribe him: but ſurely if you did ſee into it, you would ſay: *Digitus Dei eſt hic, this is the finger, or power of God.*

THE XVII. REASON.

Conſtancie in Doctrine.

THE Doctrine of the Romaine Church hath euer remained ſetled, and ſtaied without chaunge or innouation, howſoeuer time euer fleeting, altereth many thinges to diſaduantage, and no man will denie but that it had the truth, when the Apoſtles ſaid to the Romanes: *I giue thanks to my God through Ieſus Chriſt for you all, becauſe your faith is reported in the vniuerſall world.* Therefore vntil it be ſhewed

Rom. ca. 1.

that

that it hath ſwarued from that Faith vvhich the Apoſtle then ſpoke of, I cannot but iudge it to haue the true Religion. And I thinke that no man can proue, that euer anie Pope, or Biſhoppe in anye See did at anye time chaunge in any point the Religion of his predeceſſour. For example ſake, if you looke but into the See of *Canterbury* in your owne Countrye, & rekon from him who was Arch-biſhop therof in King Henry the eight his daies, before he chaunged Religion, you ſhal find that that Arch-biſhop taught the ſame Religion in all pointes, which his next predeceſſor had dõe before him, and he the ſame that his next predeceſſour, and ſo from one to another euen vntil the firſt that ſate in that See. The very ſame may you ſee in other Biſhops Sees, and eſpecially in the Apoſtolike See, the See of *Rome*, for neuer was any mã able to proue that the ſucceſſor at any time changed the doctrine of his predeceſſour, & ſo it muſt needes be al one & the ſame that was immediately before this new religion,

and

and at the firſt beginning, or in the Apoſtles time. For I aſke the proteſtants (for examples ſake) whē *Italy*, *Fraunce*, or *Spaine*, chaunged their Religion? I am ſure they neuer changed, but kept ſtill the ſame, which was deliuered to thē by their firſt Apoſtles. But cōtrariwiſe the Proteſtantes beginning but ſome fiftie or threeſcore yeares agoe, haue in this ſmall time ſo chopped & chaunged, ſo altered, and transformed theyr Religion, as you may well ſaye Proteus, in regard of them to be conſtant in ſhape: wherin they ſhew thēſelues like theyr Fathers the old Heretikes, who alſo in inconſtancy of doctrine were very notable: and no meruaile, for when they be once foorth of the right waie, they take euerie pathe which offereth it ſelfe vnto them, but neuer can happen vpon the right way againe, except they goe backe from whence they camie, but runne ſtil further, and further out of the vvay, *euer learning, but neuer comming to the knowledge of the Trueth.* This inconſtancy & chaunge in Doctrine was ſo great in

Greg. lib. 3 mor. expoſit. in Iob. cap. 19.

2. tim. 3.

Luther

Luther his followers, as that they themselues complained therof. And heereupon it is that the *Lutheranes* are so easilie chaunged into *Zwinglians*, or *Caluinistes*, *Caluinistes* into *Anabaptistes*, or *Arrians*, *Anabaptists* into *Libertines*, *Frãkistes*, or into the *Family of Loue*. And this lenity they haue (as they haue all their other *Capriccches*) frõ their grandsire *Luther*, whose inconstancy in Doctrine is most notable. For at his first beginning, hee protested that he only misliked the abuse of *Indulgences*, and in no wise the *Indulgences* themselues. A litle after he plainly despised the *Indulgences* themselues. Then he began to call in question the authoritye of the *Pope*, afterwardes *Ceremonies*, and by litle and little going forwarde, at the length, he denied *Free-will*, & rowling vp and downe as it were a snowe-ball of heresie, made the same bigger and bigger, in such sorte as he came to that audacitye, that he burned openly at *Wittenberge*, the bookes of the Canon Lawe, affirming the *Pope* to be *Antichrist*, & the catholike church to be the Syna-

Riuander in lupo excoriato fol 73.

Vlemberg. causa 12. pag. 391.

Synagogue, and ſtewes of Sathan: yet ſtayed he himſelfe not ſo, but ſtil plaied the Proteus euen vnto his end: for at *Wormes* before the Emperour, although he profeſſed himſelf an enimy to the Church, yet he maintained the ſacrifice of the *Maſſe*, & ſaid it ſtil himſelfe, as alſo prayer to Saintes for the dead, Purgatory, Communion vnder one kind, & many ſuch like Catholike points, all which 9. yeares after, before the ſame Emperour he vtterly denied. The ſame inconſtancy was in his Diſciples *Melanchton*, *Caluin*, *Bucer*, and in them of *Wittenberge*, in the Anabaptiſtes, and in ſuch like, as alſo in your Proteſtantes there in England. And I pray you vvhat a chaunging, and turning in and out was there of your COMMVNION Booke? For firſt the deuiſers thereof highly commended it, and affirmed it to be agreeable to Chriſts inſtitution, & to the ſeruice of the Primitiue Church; and a while after they vtterly miſliked it, and diſauthoriſing it, they ſet foorth another in principall pointes quite contrary to

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the former, & yet they affirmed that also to be according to Christs institution, & iump as the vse was in the Primitiue Church. And yet how this is approued, & liked of your Preachers, & ministers, you cānot but know, who see & behold such carping, and finding fault thereat, and such contempt therof, as that the Minister who doth obserue duely the order thereof, is accounted a temporizer, or a cold Protestant (I might say an Atheist) for his labour. And he who can most contemne it, and can wed, burie, baptize, minister the Communion, and doe such like, after some other new fashion of his owne inuenting, is accounted a iollie fellow, & a man of zeale. What stirre is there (I pray you) in euerie sheire, yea almost in euerie parish, about the Ministers obseruing the order of this theyr booke of COMMON PRAYER? What holde and tye is there betweene the Parishioners and theyr Curate? What a doe is there, and hath beene from the beginning about the Communion? One vvhile

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it muſt be done in cõmon,& leauened Bread: by and by not ſo,but in vnleauened Bread, after in loafe Bread, althogh your cup euer had wine in it,till now of late that ſom do begin to take inſteed therof good nappy ale:the like inconſtancie you might ſee in placing the cõmunion table:for firſt it muſt be placed in the middle of the quire,then in the bodie of the church, after in the *chãcel* again as the altar was: one while the miniſter muſt turne his face towards the ſouth, another while towards the north, and another while towards the eaſt: wherby al wiſe men may ſee, that thẽ your religion firſt began,and neuer was in the vvorld before: for if euer it had bin before,you might ſurely haue had ſome preſident, by which you might haue ordered theſe things. And to ſpeake plainelie what I obſerue, I finde a great cauſe of your inconſtancie in Doctrine to be aduantage, and diſaduantage: for your religion is framed only to ſerue turnes, & times: for when they were but few in number, by wreſting the Scriptures,

they

they taught that Christes flocke vvas but little, and therefore they gloried much in theyr small number: but after that their opinions were spreade through *Germanie*, *Fraunce*, *Englande*, *Scotland*, and in other Countries they vaunted much, and argued that theyr Doctrine must needs be true, because it was spread so largely. When it serued their turne they stoutly defended with tooth and nayle, that a woman might not lawfully gouerne a realme, no not in ciuill, or temporall matters: but within a while after, when it fitted their purpose, they taught as they yet doe, that a woman may rule a realme, not only in temporall thinges, but the Church also in spiritual causes. Whē it serued their turne, they taught that it was a horible thing to put me to death for Religion, and expressly against the word of god: but when they had gotten the sword, they cried out in sermōs on the contrary side, & neuer left off, vntil it was decred by publike authority, that those who wer not of their religiō, shuld suffer death therfore. Whē

Iewell in Apol.

Goodman Knoxe.

Luth. tom. 3. Ger. Iē. fol. 115.

Tom.5.Ie. Ger.f.157. a & f. 444. & 159. & 491.

it fitted their purpose, they taught that none ought to preach, but he who was allowed, and licensed by the Magistrate, afterwarde vpon other occasion; they wrote that a Christian man may without leaue of any person take vpō him that function. One while they taught that the BIBLE was the plainest, and the most easiest booke in the worlde to bee vnderstoode, anotherwhile they wrote vpō aduantage, that it was vnpossible for any man to vnderstande throughly any one worde in the Bible, for that it was so obscure & profound. One while they taught that no Commentaries of SCRIPTVRES written by men, must be receiued, yea that they must be shunned as a plague or pestilence, anotherwhile they themselues set forth Commentaries and Postilles, and obtruded them to the people. One while they teache that all men ought to be iudges of doctrine & religion, another-while they teache that no man, no not an Angel, must iudge thereof. And a thowsand such like contradictions & proofes of

Tom.1. Germ. fol. 537. Colloq. Mens. f. 4. in fine lib. sel. 3. b

Melancth. in Loc. cō. ann. 1524.

To.2. Ger. fol. 255. a & f. 404. a

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inconstancy, and chaunge maye you find in their doctrine, which here further to account would be ouer tedious. I vvill therefore end with the saying of *Gregorie* Duke of *Saxonie*: *We doe know what these fellowes doe teach this yeare, but what they will teach the next yeare we cannot gesse.*

THE XVIII. REASON.

False Prophets and Teachers.

THe Prophets, Apostles, & Christ himselfe fore-tolde that in the latter dayes there should come false Prophets, and to the end wee should take heed of them, they painted them foorth in their colours, whereby they might easilie be knowne. Now it can not be denyed, but that wee be in the latter dayes, and therefore we must be verie vigilant, and watchfull to discerne, & to know these seducers when they come. And conferring the Preachers afore-saide with the manners of

these Protestants, we doe plainly see, that they be the verie same vvhich were foretold, and as it were, pointed at by the finger of God: for first they
Ierm. 13. come vnsent, as *Ieremie* fore-tolde in these wordes. *I did not sende them, and they did runne*: for certaine it is, that they neyther haue orders, as they ought to haue, nor any Consecration, or right calling: for they were not sent by the Catholike Church as is manifest, but vtterly condemned for Heretikes, and when any of them is conuerted to the Romane Religion, they plainely see that they haue no more to doe with any spirituall function thē other laymen haue. But on the contrarie side, if any Priest of the Catholike Church become an Apostata by forsaking his religion, if he professe himselfe a Protestant they account and esteeme such a one, very fitt for theyr Ministry, yea and more worthie then one of theyr owne making: for that they assure themselues, & so confesse, that the Catholiks haue ordinary calling most lawfull: but they neyther haue

haue ordinary calling as is moſt plain: nor extraordinarie, for that they can worke no miracle to proue the ſame: *Ergo* no calling at all, but they come of thēſelues vnſentfor. Then are they, as it was Prophicied of them like their Fathers, ſmooth tongued fellowes, which with ſweet ſpeeches, & pleaſant clawings deceiue the harts of innocēts and haue a ſhow of godlines, but denie the vertue thereof: for they crie out. *The word of the Lord, the light of the Goſpel, the only Paſsion of our Sauiour, no ſin to the Elect, al are cleane which beleeue their Doctrine*: vvith a thouſand ſuch like plauſible ſpeeches, as the falſe Prophets did in times paſt. But conſider them well, & you ſhall finde them to be lying maiſters, and deceauers, who doe not only them-ſelues walke after the fleſh in concupiſcence of vncleanneſſe, but doe alſo draw others in the deſire of luſt, and leacherie, promiſing libertie, whereas they themſelues are ſlaues of corruption, and in few words they lead the people the broad vvaie to perdition.

Rom. 6.
2. Tim.
3. Reg. 22.
Ier. 5. 14. 23. & 27. Iſay. cap. 3
2. Pet. 2. & 3.
Math. 7.

This you may plainelie see by that which hath beene said before, & therfore I would haue you to iudge wheather it be like that the Protestants be those false teachers which were foretolde, or no. Surely in mine opinion, there are al things in them which were foreshewed to be in the false prophets, and seducers of the latter dayes. They come vnsent, they teache plausible thinges to flesh and blood, they teach theyr own fansies, and say they be the words of the Lord, wresting & wreathing the Scriptures as they list, they colour and set out theyr cause in such braue tearmes, and with such fraunde and deceit, as if it were possible the verie Elect might be drawne into errour, they make a show as they vvere the Apostles of Christ, and thereby they seduce the innocent, they know not that God vseth them as a scourge, and that hee tempteth his people by them, they make an outward show of humanitie, of peace and concord, and of such like, putting vpon them the cloathing of sheepe, but they are indeede,

Ier. 29. 23.
Ezech. 13.
Math. 24.
2. Cor. 11.
Rom. 16.
Deut. 13.
Mat. 7.

deede, according to the Flemmish Protestants prouerbe Bares in wolues places.

THE XIX. REASON.

Lyars, slaunderers, & reuylers.

IT seemeth that the Protestantes haue eyther no conscience at all, or els that it is seared with an hoate iron, for that they make no boanes to beare so manifestlie false witnes against their neighbours, in charging the Catholikes, & all theyr Elders with so plaine vntruthes, and in slaundering and reuiling they care not whome in a most iniurious, and opprobrious manner. And a most pittifull thing it is, to see the simple people drawne away from the true Religion of theyr Elders by such shamefull meanes: for euery man of vnderstanding may easily see howe they make lying *theyr helpe, and defende themselues thereby.* And yet doe theyr miserable adhærentes beleeue euerie Esay. 28.

thing to be goſpel which they ſay, neuer going about to trie out the trueth therof. To this ſhameful ſhift are they driuen (as they be to many others) for that they cānot otherwiſe excuſe their departure frō the ancient Church: for if they had litle or nothing to ſay againſt it, euery ſimple mā might meruaile why they left it. They faine therfore, & make vpon their owne fingers many horrible things concerning the doctrine, ceremonies, & condition of the ſaid Church. And this they doe in places where they dominier & raigne, where they know no mā dare ſhew his face to defend the cauſe of the chriſtiā world. And no meruaile though they deale thus with the Catholik Church, when as they ſlaūder & tel lyes of ech other, as the *Luberans* beare witnes againſt the *Sacramentaries*, the *Maioriſts*, againſt the *Flacians*, and both theſe againſt the *Lutherans*, & other Sectaries one againſt another. And to giue you a litle taſte of their dealings I wil put down a few of their ſayings, but briefly for that I doubt I be ouer tedious.

Vlenbergius cauſa. 10.

1 They

1 They say that Christ was vnknown before their cõming, & that the Gospel lay in the dust, & was hiddẽ vnder the bẽch, & *Luther* doubteth whether *Germany* euer heard the word of God before he preached it. Which thing if it were true, then vndoubtedlie infinite people, yea al Christẽdome was deceined vnder the name of Christ, for 1500. yeres togeather, and consequentlie were all damned. And how impudent a lie is it, that Christ vvas not knowne before their comming? wheras al churches throughout Christendõe did by pictures, and externall ceremonies set before the eies of people the Death, blood, Crosse & Passiõ of our Sauiour? was there not in euery rode loft the picture of Christ crucified? And did not the very stones, wals, & sumptuous buildings declare, that the erectors therof were mẽ, not only beleeuing in Christ, but also most zelous, & forward to set forth his honor, by furthering his religiõ, & 10000 manifest proofes might here be brought forth against this shãeles lie of theyrs.

In postilla Germ. An. 1537. part. 2. fol. 141.

2. They inculcate, and euen dull the eares of the people, with often telling them of the Idolatry of their elders, & affirme it to be more abominable thā the Idolatry of the *Iewes*, or *Heathens*: And although they be so deuided among themselues, as that they accuse one another of that crime, yet in this they all agree, as Pilate & Herod did in putting Christ to death, but otherwise being mortall enimies, the one to the other. But vntill they proue this Idolatry, which they neuer could, nor neuer wil be able to doe, I cannot but deeme it an intolerable lye and cauill, the which is more thā sufficiently proued by almost innumerable argumēts, which are to be seene in many learned writers. 3. They say that the Catholikes holde, that Christ satisfied onely for Originall sinne, and that he ordained the Masse for other sinnes; which to be a most manifest lie, all the bokes written of this matter by Catholike Diuines doe plainely testifie. 4. They affirme that the Catholikes doe teach, that by choice of meates, and by other hu-

Aug. conf in artic. de Missa.

Aug. conf. tit de delectu ciborum.

humane constitutions, remissiõ of sins, & saluation is obtained, & that thereby the doers are iustified. Which is a lye so manifest as it needeth no confutation. 5. They say howe the Papistes holde that if a man be Contrite, Confessed, and haue done Satisfaction for his sinnes, that he is therby iust before God without Christ, or faith, which is a lye no lesse shamefull than the other. For the Catholikes teache, that no Iustice is had, no sinne forgiuen, no good thing obtained, but by the Passion of our Sauiour Christ. 6. They affirme, that the Papists doe worship Saints in steed of Christ, & doe honour them as Gods, which is a grose impudent lye as euery mã knoweth. 7. They are not ashamed to write, that Religion was not changed in *England* but by the cõsent of the Bishops, & that the landes, & goods of Abbies & Religious houses, were distributed to Godly vses, as to Schooles, Vniuersities & Hospitals. And that the *Pope* for an ordinary tribute to him yeerely paide, giueth free leaue vnder his great seale to Priestes,

In artic. Smalcal. dic. in artic 3. fal. pænit. papist.

Hadd cont Osorium.

to

to keepe concubines openly without controlement. And the like lies they lay vpon the auncient Fathers, as *Melanæthon* ſaid of *S. Auſten*, that he taught Originall ſinne to be taken awaye in *Baptiſme*, not that it was not any more, but that it was not imputed. Whereas *S. Auſten* ſpoke not there of Originall ſin, but of concpiſcence. So they ſay *S. Bernard* recãted monachiſme at his later ende, & that moſt of auncient writers, & Fathers retracted, & reuoked before they died the Doctrine which they had written; or elſe, that they thought otherwiſe than they wrote, & ſpoke. By this meanes to defend their newe doctrine, & to ſhift off the auncient Fathers, which are altogether plainly againſt it, they are conſtrained to lay two notable lies vpõ the ſaid fathers, the one that they recalled their doctrine before their death, the other that they wrote, & ſpoke one thing, but thought another. And no maruell though they ſlaunder, & wrong in this Atheiſtical manner the Holy Fathers, when as ſome of them ſpare not the Apoſtles

In Apol. tit. de pec. orig.

Luth. tom. 5. Ien. ger. fol. 457. T. leman. Heſhuſ. l. 1. de vera ec. p. 60.

poſtles themſelues. If the three Apoſtles *Peter, Paul,* & *Barnabas,* (ſaith *Luther*) had not held their tackle, about Faith without works, al the multitude had failed therin. & *Iames* ſtũbled in it. But of this kind of ſtuffe I wil not here alleadge any more; he who deſireth to hear moe of their lies, & ſlaũders, may find thẽ aboundantly ſet down by diuerſe & ſundry authors at this day, but yet take with you this ſaying of your *M. Luther, He who once lieth,* (ſaith he) *certainly is not of God, & is worthily ſuſpected in all things.* And as for reuiling, & railing, I thinke that Lucifer himſelfe coulde little haue exceeded the Proteſtants therein, & eſpecially their firſt Apoſtle, the ſaide *Martine Luther,* who with filthy, beaſtly, ſcuruy, & oppprobrious ſpeeches, ſo bedaubeth the Catholike church, & the magiſtrats therof, as euery one may ſee what ſpirite poſſeſſed his heart, the ſame out of all doubt which delighteth in filthineſſe & ſcurrility. And to the end you may haue ſome aime what kinde of fellowe this Arche-apoſtle of your proteſtantiſme

Tom. 3. Ien. Ger. fol. 261.

Tom. 1. Germ. fol. 423.

tisme was, I wil here briefly set downe a few words of his filthie mouth. Hee calleth the Archbishop of *Ments*, being a Prince Elector, & descended of the Princely Electorall familie of *Brandeburge*, *a fraudulent, a most shamefull lyar, a shifting Bishop, a filthie shitten Priest, an hellish Cardinall, a great, & a notable Epicure, an impudent and euill worme, a damned and lost man, a craftie scoffer, the greatest knaue that euer was except Nero, & Caligula, &c.* Hee reuileth the Princes of the Empire, which did meete at the Diet at *Augusta*, Anno. 1530. calling them, *traitours, wicked men, the diuels seruantes, knaues, madde hogges, great and grosse asses.* Hee calleth the Princes of *Germanie, fooles, scales, and bubles of the Pope, Gods Isbeers, and hangemen, Germane beasts, the diuels puppies, &c.* Hee braggeth that he esteemed the King of *England*, and other Catholike Princes as miserable beggers, dizzards and fooles, vvhich make him pastime, and as new nittes, which he would haue to glorie and to sing in this manner. *Here wee nits doe sit vpon the head of the noblest beast in the earth*

Tom 3. Germ. fol. 533.a.b. & f. 326. 360. col. mens. f. 342. 343.

Tom. 5. Germ. in glossa. in per edictū imperat.

Tom. 3. fol. 195. b. & fol. 200 & 190. Tom. 2.

in

in his haire, wee are of a baſe lynage, lice are our Parents, thoſe great Giants, which killed euen Scilla the Romane Emperour, and many others. What haue wee to doe with Luther *a begger, it is true you are nits, but yet you are not lice.* And in his infamous libell againſt the ſaid King of England, hee hath great ſtore of oprobrious titles and names, as: *Henrie by the inclemencie of God, King of England, King of lyes. &c.* So dealt hee vvith that moſte famous Prince, *George* Duke of *Saxonie*, calling him a Tyrant, frenetical, mad, poſſeſſed corporally of the diuell, the diuels Apoſtle, &c. And in his infamous libell entituled: *Wider hans, worſt,* hee calleth *Henry* Duke of *Brunſwicke, a groſſe aſſe, a ſtocke, a tronke, an impudent liar, a mad man, lunatike, damned, the theefe on the left hand, aſſe of all aſſes in Woifenbutell, a pudding, a ſauſage, an houſe-ſirer, who ſtuffeth him-ſelfe not by drinking wine, but by deuouring and drinking Diuelles, a fearefull & fugitiue knaue, a doting eunuch, Prince of cut throats, a broudy dogge,* & by a thouſand ſuch like names. But againſt the Catholike diuines, yea, and

Tom. 3. fol. Ger. f. 331. & f. 334. a.

Tom. 2. Ger. fol. 206. a. & Tom. 6. f. 6.

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Tom. 3. fol. Ger. f. 331. & f. 334. a.

Tom. 2. Ger. fol. 206. a. & Tom. 6. f. 6.

againſt

againſt his own of-ſpring the *Sacramentaries*. Ieſu, what terms vſeth he, where he hath ſo often that malepert interiection *Trotz*, *Swinglius* ſetting forth the ſaid *Luther* in his colours, bringeth him in this maner reuiling: *Sweimer, a knaue, a diuell, a theefe, an hypocrite, Trotz, Botz, Plotz, Platz, tonitru, po, pu, pa, plump, &c.* And when he had put the word (*Sola*) of his own braine into the text, *Rom.* 3. beeing admoniſhed by ſome of it, he braied out & ſaid, *Doctor Martine Luther will ſo*, & affirmeth, *that a Papiſt, and an aſſe are all one, I wil haue it ſo, I commaund it ſo*, & againe, *Luther will ſo, & ſaith, that he is a doctor, aboue all the doctors in the Papacy*. Yea afterward it repented him, that he had not corrupted the text of the Apoſtle worſe in putting in more of his owne head, and that he had not made the Apoſtle to ſay: *We ſuppoſe a man to be iuſtified by faith only, without all works of al Lawes*. And many moe ſuch like outrages I could here ſet down of his, but I hope theſe maye ſuffice to make you to knowe what a milde and modeſt man this reformer of the chriſtian

In reſp. a. v. a.

Tom. 5. Germ. fol. 141. & fol. 144.

stian worlde was, and what a notable ringleader you haue in your Religion.

THE XX. REASON.

Keeping in memory Gods benefits.

GOd almighty hauing bestowed infinite benefits vpon man, beginning euen at his creation, demaunded chiefely at his hands, as a signe & token of gratitude and thankefulnesse that he woulde be mindefull of them, and neuer by any meanes suffer them to depart out of his memory. And this was the cause of so many Ceremonies & of the Celebration of so manie Feates amongest the *Israelites*. The like hath the Catholike ROMANE Church done, by ordaining diuers & sundry feasts for the due worshiping of God, in yelding thankful, & liuely remembrance of special benefits receiued at his hands, & namely of the benefite of Redemption, (which without comparison surpasseth all the rest) by calling yeerly to minde, & by setting before the eies of hir children in a most vniforme maner al that our Sauior did & suffered for vs, as his Conception,

his

his Aduent, his Natiuity, his Circumcision, his Manifestation, his Presentation, his Baptisme, his Fasting, his Preaching, his Miracles, his Passion, his Death, his Burial, his Resurrection, his Ascention, his sending down of the Holy Ghost, his second Aduent, &c. The which are Celebrated, Solemnized, and recalled to memory in a most solmne, and decent manner, with hystories most apte & fitte for euery season, and with exacte application of all Shadowes, Figures, Promises, Prophecies, and with such like out of the olde Testament, as maye testifie nd confirme the Christiã faith, at Christ-Masse, at Candle-Masse, at Shrouetide, at Lent, at Easter, at Whitsontide, and at other seasons of the yeer. And I woulde to God that you were but once present here vpon Christ-Masse Eue at night, and vpon Christ-Masse Day, to beholde the liuelye representation of our Lords Birthe. Oh what Torches, what Tapers, what Lights, what Singing, what Sensing, what Mirth, what Melody, what playing

ing vpon Organes, and other Instruments, what praying vpon Bookes & Beades, what weeping for ioy and deuotion, and what a number of goodlie Ceremonies should you see? And as great solemnitie is at other times of the yeare befitting the season. Wherby all that our Redeemer did for vs is most liuelie, and most freshly renewed in the memorie of mankinde. Besides all this, there are also celebrated, and that verie solemnely the birth dayes, (not into this world, but into heauen) of his Apostles, Martyrs, Confessours, Virgins, and the feastes of his blessed Mother. By all which there is a kind of heauen vpon earth, Christ with his Saints and Angels being continuallie seene here after a sort, as he is there, in face and fruition. Thus is he honoured in himselfe, thus is he worshiped in his Angels, thus is he praised in his Saints. And to al this may be added the Dedication of euery particular materiall Church, which Feast in England you vsually call the Wakes, being a moste solemne Feast, to put the Parishioners

in minde of that triumphant Church in heauen, vvhich they daylie trauaile towardes,& to recal,& refreſh in memory the day that their pariſh church was firſt dedicated to God, or to ſome one of his Saintes, vvho in particular ſort hath the protection thereof, declaring thereby their gratitude, and thankefulnes to God for his ben efitts of Redemption,and calling. All theſe Feaſtes,and ſolemnities(I ſay)doe renew and retaine in the memorie of man the actes and benefittes of his Redeemer, and doe mooue and ſtirre vppe his ſtonie heart to loue him, prayſe him, and to ſerue him; they doe ſette before his eyes, the holie liues, and happie deaths of his bleſſed Saintes, thereby to make vs to imitate them, to honour GOD by them, and to praie to them to be a meanes to him for vs, that we maie hereafter enioy their bleſſed company for euer. Manie other thinges hath the Catholicke Church ordayned, thereby to keepe continuallie in the minde of man the matters afore-ſaide, as Crucifixes,

cifixes, Pictures, Images, and Croſſes, in euerie common place, & highwaie, vvhich people beholding, may preſentlie conuerte theyr minde to ſome heauenlie miſterie repreſented thereby. And by theſe meanes the moſte vnlearned amongeſt the people, vvere they young Maidens, or olde Wiues, knew more of the Myſteries of Chriſtian religion, then manie of your Miniſters daughters, or their wiues, yea or ſome of the Miniſters them-ſelues doe knowe. And no marueile, when as they haue aboliſhed, and abrogated in a manner all Ceremonies, and after a ſorte, all feaſts, and thoſe who hold themſelues the pureſt, doe altogether lay away all Ceremonies, & Feaſtes, in ſuch ſort as you may ſee thē doe all kind of work, yea vpon Chriſtmaſſe day it ſelf, & to make no more account thereof, then of anie worke day in the whole yeare. And they all haue aboliſhed generallie all Shrines, Pictures, Images, Crucifixes, Monumentes, and euerie thinge vvhich might preſent to

the minde of the beholder any Misterie or Document of Christian Faith, or any good example to be followed, & they haue leaft their churches as fit to mooue people to pietie and deuotion, as theyr barnes are, when all the corne and hay is out of them, and nothing left to be seene besides the roofes, walles, and silles. Consider here with your selues, whether Iewes, Turks, or Heathens, if they had gotten any Catholike countries, could haue made greater spoile in the churches, or haue left them more bare, then the Protestants haue done? Or wheather Christians, if they had vanquished Heathen countries, could haue dealt otherwise with the churches of theyr Idols, then the Protestantes haue done with Catholike Churches? And besides this, they haue defaced & throwne down Crosses in Market places, & in high waies, as though they would not suffer, nor endure, that people by beholding any such thing should remember and call to minde the Passion of their Sauiour. This out of all doubt, was no smal subtilpie

tiltie of the Diuel to mooue them, vnder ſome other pretence, to make & rid all away, that ſhould retaine and keepe in peoples mindes that, which chieflie they ought euer to haue before the eyes of their minde. And verie rediculous it is to ſee them keepe ſuch a ſtirre about keeping Holie the Sabboth, reiecting al other holy daies: whereas they haue no more vvarrant for the ſolemnizing of the Sondaie, then they haue for S. *Lawrence* his day, or for any other holy, or feſtiuall daie in all the yeare: for other reaſon or warrant they haue not, but the authority of the Catholike Roman Church, which inſtituted, and ordained all Feſtiual dayes by the ſame Commiſsion, that it chaunged the Sabboth of the Iewes, which was vpon Saturday, into the Sabboth of the Chriſtians, vvhich it ordained to be vppon Sunday. And in time, I aſſure my ſelf, if they ſhould proceede on, the Diuell would bring them to lay away Sunday alſo (as hee hath cauſed ſome to doe alreadie) and conſequently the Word and all: and

so driue them to plaine Atheisme, to which many of their brethrē are driuen to alreadie.

THE XXI. REASON.
The Protestantes beginning, and proceeding against their consciences.

In colloq. mens. Ger. fol. 458. b. & 369. b.

I Know that no man can see into another mans hart or conscience, (although *Luther*, and his followers bragged that they could so doe) and therfore we cannot iudge thereof by suspition only; but yet wee may be bold to giue our censure of them, by the plaine wordes, and manifest deedes of the parties. Wee dare not be so rash in this matter as the Protestantes are, who by onely coniectures iudge the harts of one another, and sticke not to write, that they speake and write against their cōsciences & knowledge; whereby we may gather that they vse so to do: for otherwise how could they suspect such a detestable fault in others, for commonlie a man *thinketh o-*

Tom. 1. lē. Ger. fol. 4. coll. mens. fol. 244. a. Tom. 2. Ger. Ien. fol. 9. b.

thers

thers to be as himſelfe is. Luther confeſſeth that hee began this Tragedie againſt his conſcience, & therfore he thought others to doe the like. *Zwinglius* ſaith, that he beleeued not the *Reall Preſence* for manie yeares together before hee brake off from the Catholike Church, but yet hee vvarilie diſſembled his mind, & outwardly ſhewing himſelfe a Papiſt, and in his opinion others doe the like. *Nenno* openly telleth that before he was an *Anabaptiſt*, hee ſought after nothing, but his bellie, & the deſires of the fleſh, and therefore hee thought that all Catholicke Prieſtes did the like: but you may aske me, if *Luther*, who firſt began the proteſtants Religion, had at his entry ſuch repugnance of conſcience, why did hee not leaue off that courſe, & returne to his Cloyſter againe. I anſwere; for that he had proceeded ſo farre, as he himſelfe thought, that by deſperate neceſſitie hee muſt goe on, howſoeuer the matter would fal out. Euen as *Iu. Cæſar*, who doubted much, and had diuers Cõbats with himſelf, whether he ſhuld march-

Col. menſ. fol. 10. b.

Collo menſ. fol. 53.

In adm nition ad do

Suetonius in vita Cæſaris.

forward with his army againſt the Romanes or no: but at the length when he had proceeded ſo farre, as that hee had paſſed ouer the riuer *Rubicon*, hee burſt out into theſe words: *Now is the chaunce throwne, now muſt we needs proceed whether we will or no*. In like manner *Luther*, after he had gone further then his conſcience woulde haue ſuffered him to haue done, hee vtterly diſpairing the recouery of his credit (much like as one *Thomas Bell* who yet liueth, in England, hath done) iuſtified his actions, and ſo began his hell in this life, hauing his conſcience euer after vnquiet, and ſtill reproouing him, & cauſing him to repent, as *Iudas* did, for that he had proceeded ſo farre, and to wiſh all his Bookes buried in the earth, and was ſo troubled in diſputations that as one ready to die, he would goe out into the next chamber, and there throw himſelfe vpon a bed. And yet for all this, the Diuell at the laſt grew ſo big with him, as that hee made him in all deſperation to breake out into all malice againſt the Catholicke Church with-

Col. menſ. fol. 241.

Col. menſ. fol. 158. b. 273. b.

In præfat. in tom. 1. Germ. ien.

Melanct. in vita Luth. pag. 13.

without any regarde of conscience, or honestie; as you may see by that hee flatlie sayeth, that if the Councell of Trent would allow Communion vnder both kindes (which he thē taught to be instituted by Christ, and therefore of necessitie must so be done) yet he and his followers, would in despite of the Councel, either vse but one only, or none at all, and would plainelie account them accursed, which should vse both kinds by the authority of the Councell. And in like maner he saith, that if the Catholicke Church, should by any Councell decree that Priestes, and Ecclesiasticall persons might lawfullie marrie, (which Doctrine he him selfe not only taught, but euen practised the same by marrying a Nunne) he would rather dissemble & beleeue, that that man was more in Gods fauor who all his life long, should keepe one or two, yea or three whoores, then he who after the decree of the Councell should marrie, yea he would cōmaund vnder paine of damnation, that no mā by permition of the Councell should marrie,

Tom. 3. Iē. Ger. f. 274

Tom. 2. Ger. f. 214.

marry, but either liue chaſte, or if he cannot ſo doe, by keeping a whoare he ſhould not deſpaire. So plaied he about the *Euchariſt*, for although he taught that the Eleuation of the Bleſſed Sacrament was wicked and horrible Idolatry, and therfore would haue it abrogated, yet after that he had vnderſtoode that his aduerſary *Carolaſtadius* did teach the ſame, he to contradict & to oppoſe himſelfe againſt him, retained & kept the Eleuation in *Wittenberge*, whole twenty yeeres togeather, mauger the head of his ſaid emulator *Carolaſtadius*. Yea he openly proteſted, that rather than hee woulde yeelde an haires breadth to him, he would goe and be a Friar againe, and obſerue all orders in his Monaſtery, as duely as euer he had done before. The like courſe he toke about other things, and namely, about Tranſubſtantiation: *Becauſe the Papiſts* (ſaith he) *doe vrge Tranſubſtantiation, we onely that we may be contrary to them, & inſulte againſt them, will beleeue that true Breade, & true Wine doe there remaine together with the Body &*

Tom. 3. Ien. Germ

Tom. 2. Germ. fol. 325.

Bloode

Bloode of Christ. Yet saide he of Transubstantiation against the Sacramentaries, that he woulde rather beleeue it with the Papistes, than he would denie the Reall Presence with them. This maye you plainly see, that this your first Apostle and generall Captaine of all you Protestantes, had no conscience, nor Religion at all, but ledde by a spirite of contradiction, he sought to be singular in himselfe, and contrary to all others. Neither did hee onely in this manner against his conscience, but his companions and Schollers were also in the same predicament, and had the same repugnance in themselues.

For *Melancthon* in the diet at *Aspurge* was so troubled in conscience, that he was altogeather sadde, pusillanimous, and doubtfull in minde, and gaue him selfe so to weeping, as that no comfortes, nor encouragementes coulde preuaile, or doe him any good. Chytræus in hist. Aug. conf.

And *Carolastadius* openly confessed that what hee did was cleane against his conscience. The like repugning Col. merger. f. 1 & 517.

con-

conſcience had *Zwinglius* in expounding the words of our Sauiour of the B. Sacrament, as witneſſeth *Kemnitius*, and the *Lutherans* write, that hee openlie ſhewed, and declared in his manners, geſts, and in all things that his conſcience accuſed him of errours: but yet he had leiſer forſake the truth, then to looſe his honour in yeelding to *Luther*. The like write the ſame *Lutherans* of *Oecolampadius*. And as for *Bucer* it is wel knowne, that hee had no conſcience, nor religion at all: for at *Wittenberge* he was a *Lutheran*, at *Colone* halfe a Catholike, in *England* a *Zwinglian*, & euerie where of euerie Sect. I could eaſily ſhew the like dealing againſt theyr conſciences, and knowledge in diuers other principall Proteſtants, & namelie in your countriman *Iwell*, who in citing and coating Scriptures, Doctors, Councels, and other Authors, doth ſo rent and teare in peeces the text, inuert the ſenſe, chaunge and alter the words, and pull out of the ſentence by peecemeale ſome little parcell, which is forced to ſound for his purpoſe, whē

Lib. de cæna. page. 216. a.

Ioannes Shutz in ſerp. antiq. fol. 19.

as

as he cannot but ſee plainelie, that the Author ſpeaketh cleane contrarie, as any man may wonder to ſee a man ſo deſperatly and damnably ſhameleſſe, as openly, & in the view of the whole world to ſhew himſelfe without God, or conſcience: but mine intended breuitie will not admit any moe allegations in this place. When I had found out the Premiſſes to bee moſte true, and had duelie weighed with my ſelfe the dealinges of theſe new Goſpellers, I thought it better to aduenture my ſoule vvith all the vvhole Chriſtian world of all ages who had their conſciences moſt quiet, caulme, and ioyfull, then with a few deſperate fellows, who thus deale againſt their owne knowledge, and conſciences, and ſo ſhewe themſelues moſt impudent, & ſhameleſſe to the whole world.

THE XXII. REASON.

Vnreuerent dealing.

THE Catholike Romane Church hath euer both in doing, & ſpeaking, and euery manner of way borne

great

great repect, and reuerence towardes Gods holy Saints, and towards all holy things in regard of him, from whom proceedeth all holines, as in reuerent entring into the Church, in reuerent taking of holie-water, in reuerent behauiour towards the holy Aultars, towards pictures, & images of the saints of God, in reuerent and meeke kneeling, in reuerent & deuout praying, in all reuerence and attention at the holie Masse, and in euery action, and iest which Catholikes vse in the Church, you may see great reuerence, & humble veneration: But contrariwise amongst the Protestants as all thinges are prophane, so are they moste prophanely vsed. They enter into theyr Churches with no greater reuerence thē they enter into tauerns, they bow or make reuerence to nothing therin, for that they haue made all Sacred things away, if any of them kneele, it is but vpon thornes, for full soone are they vp againe, & thē with their hats vpon their heads they eyther iangle, or talke, or walke, or sitte staring a-

bout

bout them, as if they waited to ſee when the players would come foorth vppon the ſtage, or elſe the good fellowes go to the ale-houſe (where now & thē they find their miniſter drinking his morning draught before he go to his ſeruice) to drink a pot or two of nappy ale, that thereby they may the better hold out the ſeruice time; during which ſpace they ſtand gazing & ſtaring vpō their Miniſter, as a Countrie clowne which neuer was in London before, doth gaze when he goeth downe *Cheap-ſide*, at the Gold-ſmithes ſtauls, or els they ſtare one vpon another, like as theeues do when they are taken in a robery, or els ſome of them walke without in the warme ſonne, & make theyr bargaines, and generallie you doe ſee no more deuotion there, then you doe in a Faire or Market; no man nor womā ſaying one praier, but all waiting for (that which they cā neuer haue in that ſtate) *the peace of God*. The which being haſtely chopped vp, they ruſh and guſh out of the Church as water doth out of a mill pole, when

the

the flood yeates are sodainely plucked vp, no man moouing lip, or legge, but striuing vvho shall be sooneſt at his pottage. Neither doe they vſe any reuerence to their Miniſter, no nor yet to his wife, but account of thē (as they are indeed) moſt abiect perſons. And no meruaile, when as their ſuperintendents, whom they tearme Biſhops, are little eſteemed of among their Dioceſanes, & eſpecially among Gentlemen, & are leaſt accounted of amoug Barrons, and other Noble men, vvho diſdaine their companie, & contemne their preſence: whereas amongſt Catholikes, Prieſts haue euer bin greatlie reuerenced, Biſhoppes and Prelats highly honoured, & all Cleargie men much eſteemed, and theyr companie & preſence, of all ſorts deſired, & reuerently accepted of. The ſame reuerent reſpect haue Catholikes euer obſerued in ſpeaking, & in making mention of Gods Books, Angels, Saints, or of ſuch like holy things: for ſpeaking of ſuch they vſually ſay: *The holie Bible*, or *the holie Scriptures*, *the holie Ghoſpell*, *the*

bleſſed

blessed Sacrament, the holie Sacraments &c. And of Angels & Saints: *the holy Angels, S. Michael, S Gabriel, &c.* And the French more reuerentlie vse to say: *Mounsieur S. Michael, Mounsieur S. Pierre, &c. Our blessed Lady*, or *the holie virgin S. Marie*, or *the mother of God, S. Peeter, S. Paul, S. Amb. S. August. S. Greg. S Hierome, S. Bernard, &c.* and generally in speaking of Holie thinges, they vse Holie tearmes: But the Protestants shew as little reuerence & deuotion in speaking, as they doe in dooing: for they speake no more reuerentlie of such, then they do of the prophanest things they haue. They tearme all, as if they vvere in *puris naturalibus*: *The Bible, the Word, the Testament, the Communion book, Baptisme, Bread, the Supper, Angels, Michel, Gabriel, Peter, Paul, Marie*, or *Marie the virgin, Ambrose, Austen, Gregorie the Pope, Hierome the monke, Bernard the Abot, &c.* with as great inciuilitie, irreuerence, and want of good manners, as if rude Countriemen in talking of her Maiesties Nobles should say; *the Keeper, the Treasurer, the Admirall, Essex, Southampton,*

on, Monioy, &c. or insteede of naming men of worshippe by their Christian names shuld say: *Tom, Dick, Wil, Robin, Iacke, Hodge, &c.* Which diuersitie of dealing when I considered it with my selfe, I could not but think, & deeme the Protestants profession voide of all impression of pietie and deuotion; & contrariwise in the Catholike Church to be all sincere affection, and celestiall humilitie towards almightie God, and towards al things appropriated to his seruice, as also towards those, who are the greatest partakers of his heauenlie fauour.

THE XXIII. REASON.

Resembling in Doctrine, and deedes, old Heretikes.

Irenæus l. 3. cap. 20. Theo lib. 1. Hæretic. fab. Aug. heref. 54. Hist. trip. l. 8. cap. 9.

I HAVE conferred the Doctrine, deedes, & manners of Protestants, with those of the old Heretikes long since condemned by the Catholicke Church, & I find thē little or nothing at all to differ: for as touching Doctrine, the protestants hold with *Simon Magus*

Magus that good workes are not meritorious: they renounce the Pope with *Nouatus*: they refuse to faste on such dayes as the Church hath prescribed, and denie free-wil with the *Manichees*: they denie sacrifice, and praier for the dead with *Ærius*: with *Iouinia* they put no differences of sins, nor make virginity any better thē mariage: they permit no tapers, nor lights in their churches, & they speak against worshiping of Saints, and despise holie reliques of blessed Martyrs with *Vigilantius*: they take away the oblatiō of the sacrifice, & the hallowing of Chrisme with *Eutyches*: they teach that childrē may be saued without baptisme, & therefore that it is not of necessitie with the *Pelagians*: they bragge with the *Donatistes* that all the world hath swarued from the right faith, and they onely are the true Church. And all the rest of their doctrine in a maner is borrowed thus of old heretiks, which here particularly to set downe my breuity will not permit. The like coherence & agreement they haue with the old heretikes

Hierom. in præ. in dia. aduer. Pelag. Aug. de her. cap 45. Epiph. l 3 her. 75 Hier. lib. 1. cō. Iouin. idem coa. vigilant. ad Exuperium.

Leo Epist. 75. Aug. heref 88. & de pec. merit. li. 3. cap. 5. Ioa. Shutx lib. 50. cau fatum cap. 18.

in deeds & maners: for I haue found by experience that the Protestant preachers expect, and desire great applause of their hearers, as *Paulus Samosatenus* did of his followers; they ouerthrow Aultars, abuse the blessed Sacrament, handle despitefullie Holie Chrisme, as the *Donatistes* did; they faigne causes, and coine excuses why they will not goe to Generall Councels, as the saide *Donatistes*, *Macedonius*, and *Dioscorus* did. The *Donatistes* also fained that diuers Bishops vvho were absent, and that one who was dead did take theyr part against Catholickes, therby to make theyr nũber to seeme greater: and there in *England*, vvhen not somuch as one Catholicke Bishop could be induced by any perswations, promises, gifts, or honours, to consent to their Protestancy, yet were not the Protestantes ashamed to abuse the Queenes Highnesse vvith this fained Supplication: *Most humblie beseech your most excellent Maiestie, your faithfull and obedient Subiects, the Lordes spirituall and temporall, &c.* The same *Donatistes*, did torment

Euseb. l. 7. Hist. c. 26.

Opt. lib. 6 contr. Do.

Aug. lib. 3. con. Cresc. Gram. ca. 45. & hist. trip lib. 5. c. 34.

Anno. 1. Reginæ Elizabethæ.

torment moste cruellie Catholicke Priests, plucking out the eyes of some, and of one Bishoppe they cut out the tongue, and hand, and murdered manie. And the Protestantes of late in Fraunce did the like to Catholicke Priests, and besides tying haulters about their neckes, they drewe them dispiteouslie after theyr horses, that done, they cut off theyr eares, noses, & priuie partes, they ware their eares in their hats insteed of brooches, and finally they either hanged vp their carcasses, or else shot them through with Pistolles: of others they hackled and mangled their faces: of othersome to trie force & strength, they did cleaue in two at one stroke their heades: and of an old Religious man at *Mans*, they first cut off his priuie parts, then they fried them, after they forced him to swallow them downe, and last of all they did rip his stomake; being yet aliue, and see what was become thereof. At *S. Macharius* they buried the Catholikes quicke, they cut Infants in two, they ripped the bellies of Priests,

Aug. Pon. com. Epist. 50.

Claud. de Sanctis in lib. du Sacramẽt des eglyses.

and drew out their intrals by little & little, winding them about a ſticke, or tree. At *Patte* a village, ſome 6. leages from *Orleaunce*, they burned Catholiks & threw infants into the fire there to periſh with the reſt. And manie other like outrages, and barbarous cruelties they cõmitted, which who ſo deſireth to know, may find them ſet downe by *Claudius de Saintes* in his booke noted before in the margent, The *Arriã* heretikes troade th B. Sacrament vnder their feet, they ouerthrew the church es in *Africa*, & made of thẽ ſtables for their horſes, of Altars clothes, & veſtments they made ſhirts and breeches, they burned the bookes, and carried the ornaments of the Churches away. And how the Proteſtants haue abuſed the B. Sacrament, ſpoiled churches, burned bookes, and haue not onlie made breeches, ſhirts, & cuſhions, but euen coats for players, & dizzardes of holy veſtments, & Aultarclothes, you cannot but know. *Iulian* that wicked Apoſtata, robbed Churches, ſpoiled the Cleargy of their priuiledges, baniſhed

Victor de perſec. vãd. l. 1. cap. 3. & l. 1. cap. de offic. præf. prætor lib. 3, Epiſc. Egipti Epiſt. ad Marcum Papæm.

Theod. lib 2. cap. 6

shed the Priestes, ouerthrew Aultars, caused the sacrifice to cease, reproued the Christians for doing reuerence to the Crosse, and for making the signe thereof in their foreheades, for painting it vpon the dores of theyr houses, and for worshipping the Reliques of Martyrs, for visiting their tombes, for praying to them at theyr graues, and Sepulchres, and termed them *deadmē*: hee ouerthrew & destroyed the images, & pictures of Christ, he brake open the shrine, wherein the bones of S. *Iohn Baptist* were religiously kept, burned them, & dispersed abroad the ashes. Now whether the Protestants haue iumped iust into the steps of this wicked Apostata in doing the like or no? I leaue to your iudgement, knowledge, & consideration. The *Panims* or heathē men brake the image of christ: the Iewes crucified it, as theyr Elders had done Christ himselfe: the Iew in in whose house it was foūd, was troubled for it, & brought before the high priest, for that he seemed by keeping that picture, that hee was a Christian.

Cyrill. lib. 6. contra Iulian. & l. 10 coa. e- undem.

Zozom. li. 5. cap 12.

Theod. lib 5. cap. 6.

Zozom li. 5. cap 21 Athan. lib. de passion. imag. Chr.

And doe not the Protestants euen as the Heathens and Iewes did? The Iew was thought to be a fauourer of Christ, because he kept his picture in his house: and why should not Catholikes by the like reason, be iudged fauourers, and louers of Christ, for hauing his Image in their Churches, houses, and chambers? Or why should not Protestantes be deemed aduersaries and enimies to Christ, as the Iews and Heathens were, seeing they can no more endure his Picture or Crosse then they could? The old Heretikes, as *Nestorius, Nouatus, Paulus Samosatenus,* the *Arrians* & others were out of measure proud, arrogant, and wonderfullie conceited of themselues, contemning the Doctours of the Church, which had written before them, and preferring them-selues before all others whatsoeuer: the verie same doe the Protestants in a most proude, and arrogant manner, and the ringleader, and Father of them all is not ashamed to breake out into these speeches: *I haue Excommunicated Origine long agoe,*

Socrat. lib. 7. hist. cap. 23. Eus. lib 6. cap. 55. & lib. 7. c. 24. Nicephor., lib. 6 cap. 30. Theodor. lib. 1. cap. 4

Lutherus col. mens.

there

there is nothing singuler in Athanasius, Tertullian is very superstitious: I make no count of Chrisostome, for he is but a pratler: Basil plainely is nothing worth, hee is altogether a Monke: Cyprian the Martyr is a weake Diuiner: Hierome ought not to be numbred amongst the Doctours of the Church, for he was an Heretike: amongst all the Doctors scarselie one, except Augustine, vnderstood what the spirit & the letter were: in all theyr books there is great darkenesse of Faith: Gregories Sermons are not worth a deafe nut, the diuell deceaued him grosselie in his Dialogues. fol. 474. & 460. & 932. & 476 & 477. & 17. Tō. 2. ger. fol. 443. & 449.

Thus doe they censure the auncient Fathers, but of themselues they speak farre otherwise: for the same Arch-Protestant saith that hee himselfe is *a faithfull Prophet, an Apostle, an Euangelist, a liuing Saint, &c.* And further he said of himselfe, that hee is *Esay the Prophet, & Philip Melanchō, Ieremie.* Was there euer any *Thraso* so impudent, as thus to bragge of him-selfe. And yet his followers were not ashamed to extoll and praise him in such sort, as I cannot without shame and offence to Christian eares declare the same: but yet to Tom 2. Ger fol. 522. & fol 79. Tom. 3. f. 334. Coll. mens. fol. 488.

giue

giue you a little taſte thereof, I vvill here ſet downe a diſtichon, which his Diſciples made in praiſe of him, and which *Cyriacus Spangenbergius* one of his principall followers ſtoutlie maintaineth to be true, and allowable the diſtichon is this.

In parte contra Stephanum Agricolam ca.4.b.9.a.

Chriſt is habet primas,
habeas tibi Paule ſecundus,
Aſt loca poſt illos
proxima, Luther habet.

¶ Which thus may bee Engliſhed.

¶ *The chiefe of all is Chriſt himſelfe,*
the next is Paul by grace,
Backe Saints, Apoſtles, Angels all
for next is Luthers place.

Col. menſ. fol. 159.

And *Luther* himſelf in another place coupleth himſelfe with the ſame holie Apoſtle *Saint Paule*: But to ſee vvhat ſtuffe his adhærentes vſe in his commendation and praiſe, is too redicu- to behold, which you may ſee at large in their writings, and thus they do not only write of their maſter & captaine, but euen one of another and of thẽſelues in a moſt ſhameful & lying mãner.

Col. menſ. ger fo. 354 & 159. & Beza in lib Icon r 4.a & in præf. in nouum teſt. f. 144. a. & Luth.

They follow alſo the faſhion of old heretiks in that they diſagree ſo great-

in præfati. in comm̃. Phill. in Epiſt. ad Rõ.

lie in Doctrine, & are so contentious, & doe affect & seek after eloquence, and smooth speeches, more than after the truth, as they did. And neuer any Arch-heretike among them is cōuerted, as there neuer was in the auncient time: for that their sin was ouer heynous, & against the Holy Ghost; neither doe they put any difference betweene Ecclesiasticall persons and ciuill, as they old heretiks did not. And they season their errours with songes, & ballades in the vulgar tongue, to the end that the common people delighting to heare and singe them, might thereby sucke theyr errours, as you see them doe by the Geneua Psalmes, which women, children, and all sorts confusedlie sing, & so did the old heretiks, as historiographers make mentiō. The women among the heretikes in times past were so shameles, & malapert, that they tooke vpon them to dispute, and to reason of matters of religion: & they helped foreward the Heresie, by teaching, preaching, prating, wrāgling, iangling, prophecying,

p. 2. & tom 2. Ien. fol. 79. & in li. coa. regē. ang. & tō. 2. lē. f. 119 & col. mē. f. 144. & f. 474 & tō. 2. Lat. Witten. f. 457. & in l. deseruoarbit. & Stigel. l. 2. Poemat. n. 4. Amsd. desc. Luth. & Ab. cō. Carola. an. l. 7. b. Eus. l. 7. cap. 24 Soc. li. 6. c. 8. Zozō. li. 8. c. 8. Nicph. l. c. 16. idem li. 11. cap: 12. Tertul. in lib. de prescr aduers. hers. Epip: her: 49. & 79: Aug: her: 27:

Hieron: ad Etesiph: aduers. pelagianos: Euseb

5. and by all meanes posible. And doe
c. 14. not, I pray you, the women amongest
Niceph. l. the Protestantes the like, following
cap. 22. therin their Father *Luthers* aduise, who
Tom 1. Ie. licenseth them to doe such thinges, &
Ger. f. 336 namely to preach?
& f. 17. &
341.

The olde Heretikes were verie inquisitiue, and desirous to heare of the sinnes, and faults of Priests, and of o-
Aug. Epist ther Ecclesiasticall persons, and when
137. they heard any such, they greatlie reioyced thereat, and blazed it abroad with great exaggerations, and additions: and doe not the Protestants the same? Yea it were more sufferable if they blazed abroade onelie thinges which were true: but they most impudentlie faine, & make vpon their own fingers the greatest part of such tales as are tolde of Ecclesiasticall persons. Wherein they shewe how farre they are from the spirit and minde of that
Zozom. li. most Religious Emperour *Constantine*
1. cap 6. the great, who would not in any wise
Niceph. li. heare the faults of Bishops & Priests,
8. cap. 16. but affirmed that if he should chaunce to finde such an one violating wed-

locke,

locke, hee would couer him with his purple cloake, for feare of ſcandale.

I could heere alleadge manie moe things both of doctrine and manners, in which the Heretikes of old, and the Proteſtants of theſe dayes, doe agree, and iumpe togeather, and becauſe of breuitie I will ſurceaſe, praying you warily to weigh whoſe ſteps you tread in, and whoſe examples you follow.

THE XXIIII. REASON.

Peace and tranquilitie.

THE Catholike Romane religion (according to the prophecies of the old Teſtament) began with meeknes, mildnes, and with all quiet, and peaceable meanes, by which it alſo encreaſed, and dilated it ſelfe: the teachers, and profeſſours thereof, vſing all patience and humilitie, but neuer any violence, or force in the planting thereof: whereas the Proteſtants both haue begun, and holde on theyr courſe vvith ſeditious tumults, wars, cruelties, and other outragious Tragedies: as vvith ouerthrowing

noble

noble families, making away honourable perſonages, & with deſtroying all before thē, where they ſet foot, as *Germany*, where they begā, can ſufficiently witnes; where were ſlaine within one yeere by rebellion & war for this new religion, aboue one hundred thouſand people, country-men taking armes againſt their Lords, & ſubiectes againſt their Princes for the ſame. And what rule, and reuell they haue kept about their Goſpell in *Fraunce*, in *Flaunders*, in *Poland*, in *Switzerland*, & in *Denmarke*, is wel known where they haue gathered ſundry armies, pitched many campes, fought many battailes, made many inſurrections, deſtroyed Countries, Cities, Townes, Villages, cauſed ſuch ſlaughter, and hauocke of Chriſtian blood as euery man abhorreth to hear of. And what tragedies I praye you haue they raiſed in *Scotlande*? Haue they not murdered their Princes, and ouerthrowne Noble houſes, and Lynages, as the houſes and Lynages of *Hamiltons*, of *Duglaſſes*, of *Stewardes*, and of others? Neither hath *Ireland* eſcaped

Sleidan

ſcot-free.

ſcot free. But to ſpeake of our owne Countrye, I cannot without teares recount ſommarily the troubles, calamities, deſtructiõs, & vtter ruines of noble families, honorable & worſhipfull perſonages, & of the cõmon-wealth it ſelfe cauſed by the Proteſtants, or for the controuerſie of religion. In k. *Henry* the 8. his time, two, the chiefeſt of the whole Realme, for vertue & learning were put to death, with great numbers of others, both ſpritual & tẽporall, & many noble families were quite ouerthrowne. King *Edward* being crowned King: new Lordes, new Earles, new Marquiſes, and new Dukes tooke the places of the old: new fellowes were called out of *Germany*, to witte, *Peter Martyr*, and *Martin Bucer* two Apoſtataes Fryars, waited on by two Fuſtelugge vvenches, vvhich had beene Nunnes, vvho came to teache a new religion: but with expreſſe condition to be indifferent to teach vvhat ſect, or opinions, eyther of LVTHER, ZVVINGLIVS, or CALVINE, or of anye other vvhatſoeuer, vvhich the

Par-

Parliament then in gathering shoulde agree vpon. The poore irreligious Apostataes with their sacrilegious lasses were content so to doe, and vpon that condition they were sent, the one to *Oxforde* with his wench at his taile, and the other to *Cambridge* accompanied with his lasse. Then might you haue seene iolly holding & drawing about Religion, placing, and displacing, prisoning, and setting at liberty, all men forced to sweare to a forme of seruice drawen out in hast by certaine of the L. Protectours chaplaines, (which seruice was neuer heard of in the worlde before) but the Cleargie refused so to doe, and therefore were depriued, and imprisoned. The Duke of *Somerset* was head, and ruler of the newe deuised Church, (for the Childe-King, was a playing him, & could not once thinke of any such thing) and attended to his owne aduauncement by purchasing good olde land, whilest the two sillye Apostataes kept the people occupied with newe doctrine, and with not troubling of him. And then began such reuell

reuell, and hold, and tye in the lande, as that the Protector first of all cut off the head of his brother the Admirall: the Earle of *Warwicke* beheaded the Protector, and diuers others of his friendes, making him-selfe Duke of *Northumberland*, and complotting with the Duke of *Suffolke* to cut off all king *Henries* children, & to bring in *Suffolkes* daughter, and *Northumberlands* sonne as they did: for the which both theyr heades were afterwardes cutt off by Queene *Marie*. And in her Maiesties time, that nowe is, all the Sacred Bishops were depriued in one day, & al, or the most of them imprisoned during theyr liues. Manie noble houses abused, & disgraced, and diuers ouerthrowne, manie both of honour and worshipp intollerably afflicted, manie thousands of inferiour sort grieuously persecuted, aboue an hundred Priests tortured, hanged, and quartered, the moste of them beeing Gentlemen of worshipfull discent, of rare witt, learning, and of other parts incomperable. The Realme is deuided, and sluuered

into a thousand peeces, the old friends and allies thereof, made enimies to it, new friends few and weake, the naturall inhabitants most pittifullie deuided amongst themselues at home, & tossed and turmoiled abroade, euerie man of what state, conditon, or religion soeuer he be of, hath felt the smart of this new Ghospell, eyther in himselfe, in his friendes, children, seruants, kinsfolkes, goodes, honoures, & most of all the Realme, and Commonweale in it selfe, vvith ten thousand other troubles, and afflictions, vvhich the Protestantes Religion carrieth vvith it, wheather soeuer it goeth. Euer expelling & driuing away Peace, and Tranquilitie, vvhich finde harbour, and entertainement only in Catholike realmes, and common-weales. When I weighed, and considered these things diligently with my selfe, I could not but dislike your new Religion, euer accompanied vvith Tumults, Insurrections, Ruines, Desolations, and vvith all manner of Tragicall miseries, as is afore-saide, and

cleaue

cleaue vnto the olde Catholike Religion, euer bringing with it peace, quietneſſe, loue friendſhipp, plentie, and all kinde of happineſſe, as wee ſee in Lands & Countries which euer haue kept the ſame.

THE XXV. REASON.

All kind of witneſſes againſt one and that onely in ſhow, or in very deed none at all.

EVERIE man knoweth that the Proteſtants can bring foorth nothing to witneſſe theyr religion, but onely the Scriptures; and how they make for them, I haue partlie ſhewed before: for in euerie deed they being rightly examined, & truely interpreted beare witneſſe moſte of all other thinges againſt them: for out of all doubt, Gods word is not contrarie, but moſt conſonant to all thinges before aleaged, & practiſed through the whole christiã world for ſo many ages together. And wheras they wil admit

no expositors of holie Scriptures, but the Scriptures themselues: for that (as they say) one place expoundeth another; I aske thē then, how their chiefe maister *M. Luther*, when as hee would moste gladlie haue denyed the *Reall Presence*, thinking thereby to wreake his teene the more on the Pope, confessed that he could not do it, because the words were so manifest for it? And why hath that text beene so tossed & wrested in this age, as that sundry sectaries haue wringed out of it, aboue foure-score different opinions, or expositions; and yet euerie one defendeth with tooth and naile his interpretation to be sound, and right? So that in fine they haue no witnesse at all of their new inuented doctrine, but euery one his priuate fancie, or conceite: whereas the Catholike Religion, besides all the reasons before alleadged, hath all thinges in the world witnesses of it: for if you looke vpp to Heauen, you may there see amongst innumerable Martyrs, vvhich all gaue theyr liues for the saide Religion, three and

thirtie

thirtie which were Popes of Rome.
And to speake some what in particular, the zealous Martyr *S. Ignatius*, who in Ecclesiasticall affaires would haue no man, no not the King equall to a Bishop, and who wrote Apostolicall traditions, which hee him-selfe had seene, sealed his religiõ with his blood. *Irenæus* who declared the true Faith by succession in the See of Rome was of this religion. *S. Victor*, who by his põtificall power, kept in subiection all *Africke*, was of this religion. *S. Polycarpe* who went to *Rome* about the question of *Easter*, was of this religion. *S. Cyprian*, *S. Sixtus*, *S. Laurence*, with infinite others, both Doctours and Saintes doe witnesse the Roman Religion. Thousandes of Virgins, which defended their virginitie against diuels, & men, were of this religion. *Saint Helen*, who went to Ierusalem, to finde out the Crosse of our Sauiour was of this religion. The mother of *S. Austin. S. Monica*, who at her death requested that she might haue Masse said for her, & to be prayed for, was out of all doubt

In Epist. ad Smyr.

Lib. 3. c. 3.

Euseb. 5. hist. 24

Euseb. 4. hist. 14.

Euseb. 8. hist. 17.

Aug l. 9. conf. cap. 7. vs. ad 3.

a Papiſt: So were *S. Paul* the Eremite, *S. Hilarion, S. Anthonie, S. Nicolas, S. Martine, S. Benet*, with millions of ſuch like, who were fed with faſting, cloathed with ſacke-cloath, and enriched vvith all maner of vertues. And to be ſhort, were there, I pray you, any Saintes in heauen, before this our age, vvhich were not Papiſt? I am ſure that either heauen was empty vntil *Luth.* ſhooke of his hood, or it there were any there they were Papiſts.

Now if you looke downe into hell, you may behold the Heathen perſecutors, Iewes, Turkes, and Heretikes, in perpetuall tormentes for perſecuting, and ſtriuing againſt the Catholicke ROMAN CHVRCH To this *Conſtantine* the great brought peace, and quietneſſe. In this Church there hath beene continuall ſucceſsion of Biſhops without any interruption. All Biſhopps and Paſtours of particular Churches, in what land or country ſoeuer they were in vnder the cope of heauen, were mẽbers of this Church. As for example, *S. Ignatius*, at *Antioch*,

Peeter,

Peter, *Alexander*, *Athanasius*, *Theophilus*, at *Alexandria*: *Macharius*, and *Cyrillus* at *Ierusalem*: *Proclus* at *Constantinople*: *Gregory*, and *Basil*, in *Cappadocia*: *Thaumaturgus* in *Pontus*: *Polycarpas* at *Smyrna*: *Iustinus* at *Athens*: *Dyonisius* at *Corinth*: *Gregory* at *Nyssa*, *Methodius* at *Tyrus*, *Ephreem* in *Syria*, *Cyprian*, *Optatus*, *Austin* in *Africke*, *Epiphanius* in *Cyprus*, *Ambrose*, *Paulinus*, *Gaudentius*, *Prosper*, *Faustus*, *Vigilius* in *Italy*, *Irenaeus*, *Martine*, *Hylarius*, *Eucherius*, *Gregory*, *Saluianus* in *Fraunce*: *Vincentius*, *Orotius*, *Hildefonsus*, *Leander*, *Isidorus*, in *Spayne*, *Fugatius*, *Damianus*, *Iustus*, *Melytus*, *Beda* in *England*, were Bishoppes and Pastours of this Church. In briefe, whatsoeuer deedes or works, signes or monuments, fragments, or reliques remaine yet in anie land or countrie of them, who planted the Christian Faith there, doe testifie the Catholike Roman Religion. All Princes, Kings, & Emperors, all States and commonweales which euer were christened: the *Theodosians* in the east, the *Charles* in the west, the *Edwards* in Englande, the *Leweses* in Fraunce,

the *Hermigildes* in *Spaine*, the *Henries* in *Saxony*, the *Wenceslaes* in *Boeme-Lande*, the *Leopoldes*, in *Austria*, the *Steeuens* in *Hungary*, the *Iosophates* in *India* professed, and protected the Roman Religion, they builded Churches, founded religious houses,& erected many other Monuments of pietie, not for Protestants Iwis, but for the professours of the Catholike Roman Religion: which Faith and Religion *S. Patricke* brought first into *Ireland*, *Palladius* into *Scotland*, *S. Augustine* into *England*, and other Apostles into other countries: witnesses of this Religion are al Vniuersities, Colledges, Hospitals, Monasteries, Churches, Chappels and innumerable other monumentes: Witnesses their foundations, their ordinances, yea and the very buildings themselues: witnesses all Reuestryes, Chauncels with steppes vp, Aultars, Rood lofts, Crosi-buildings, al Crosses in Church and Church-yeardes, Market-places, and High-waies: witnesses all Bishoprickes, Deaneries, Arch-deacouries, Prebendes, Parsona-

nages, Vicariages, & ſuch like, ordained trow you, for women, & children to make them gentles? Witneſſes all tithes, and other liuely-hoods ſo religiouſly lotted out, not for miniſters wenches, & their brats, but for Sacred anoynted Prieſts. Good Lord, what would the founders of all theſe premiſſes ſay, if they might come but to ſee how their lands and goods, which they ſo religiouſlie beſtowed to honor God withall, are by Proteſtants employed? Witneſſes ſpirituall Courtes, Viſitations, Conuocations, Excommunications, & Suſpenſions: witneſſes probations of dead mens wils: witneſſes bidding aud forbidding of banes: witneſſes partitions of Dioceſe & pariſhes; all ordeyned, and inſtituted by Papiſts. Witneſſes auncient lawes and cuſtomes: witneſſes the vulgar manners of people, the Election, and Inauguration of Emperours, the rites of annoynting & crowning of kings, the dubbing of knights, &c. witneſſes coynes, windows, towne-gates, townhouſes, all rules, and to conclude, all

thinges

things in the world witnes the Catholike Roman Religion.

Thus haue I briefelie my deare frendes set downe some plaine reasons of the religion which I professe, & for the enioying of which, I am content to forgoe my natiue soyle, my deare Parents, you my deareſt friends, with all the reſt, and all thoſe commodities and pleasures, which you account in your letter. I wiſh you not to thinke euill of mee for ſo doing, for it is the religion wherein I was borne, baptized, and confirmed: it is the religion which from time to time hath bin vniuerſallie receaued throughout all Christẽdome: it is the religion which there in our own countrie of al others is the firſt, the auncienteſt, the moſte beneficiall of all the reſt, the mother, and begetter of the others, & the religion of all our Christian Predeceſſours, and therefore beare with me I pray you, in that I will not yeelde vp my title, and intereſt of that which I haue receaued from myne Elders, by lineall and lawful diſcent, no man for

theſe

theſe thouſand yeares at the leaſt ſeeking to put mee, or any of my predeceſſors out of it. Yet if any Proteſtant or other whatſoener, can ſhew me any good euidence, why I ſhould not poſſeſſe the ſame, I am readie to giue it vp: but hitherto they promiſing and vaunting to ſhew good euidence, haue brought forth nothing but words, and forgerie. And therefore by Gods grace, I purpoſe to hold the ſame, euen vntill my dying day, except ſuch euidence come againſt my title, as is not to be ſhewed, no not by an Angell, if he ſhould come from heauen. God bleſſe you in the aboundance of his mercie, who ſende vs ioyfull meeting, eyther in this world, or in the next, or in both.

A COPIE OF ANOTHER LETTER WHICH THE TWO Cittizens of London wrote to *theyr friende beyond the Seas, ſhortlie after that the other was ſent.*

DEARE AND WELbeloued friend, *after that we had ſent the laſt Letter dated the 13. of September Anno.* 1599. *wee conſulting, and weighing the contents thereof, with ſomewhat more deepe conſiderations then before wee had done: it was thought good to write vnto you this ſecond Letter, to let you vnderſtand that wee will not receaue, nor medle with any grounds or reaſons of your faith and religion, & therfore you neede not to trouble your ſelfe with writing any: for wee aſſure our ſelues that you can bring forth none, but ſuch as Papiſtes*

vſe

vse to alleadge, which are now growne verie stale, & out of request. Onlie this is the desire of vs al, that you would returne without delay: but yet so, as you may shew your selfe obedient to her Ma. lawes in comming to the Church as other good dutiful subiects doe: for surelie what Religion soeuer you professe, we thinke you may with safe conscience come to heare Diuine Seruice, or a Sermon, beeing no further vrged, but that you may thinke, and pray as you list. And what Scripture, authority or reason can you shew, or pretend for refusing so to doe? For we knowe the cõmon answere, which women, & such sillie soules are accustomed to make in saying: It is against my conscience, I may not with a safe conscience so doe: is too foolish for you, who seeme to haue more knowledge. Wee supposed at the first, that your refusall proceeded of a timerous & ouerscrupulous conscience, but now wee beginne to suspect, that because you haue gone so far in that course, you thinke it would be some discredite, as to be deemed vnconstant, and a turne-coate, if you should in any sort relent, and come to conformitie, and therefore you minde still to be obstinate: but wee friendly aduise you to beware of such pee-

uish-

uiſhnes, proceeding indeede from the roote of pride, & we wiſh you to ſubmit your ſelfe to your gracious Princeſſe, her honourable Coũcell, & to the lawes of your natiue Country, and weigh with your ſelfe, what you are to ſtand againſt a whole Realme, and wee ſee no reaſon, but that you may as well come to Church, as you did once (if wee be not deceaued) eate vpon ſome occaſion, fleſh vpon a friday, a thing ſo oppoſite to your religion. If you can maiſter your minde, ſo as you may come home in this ſort, we ſhall be all moſt glad of you: for if you do, neyther Parents nor friends will entertaine you, nor ſpeake one worde in your cauſe, for if they ſhould it were but in vaine, & beſides might bring them into ſome ſuſpitiõ & diſcredit. God giue you grace to be wiſe in time, for if you holde on in this your wilfull follie, wee feare much, that you who ſhould haue bin moſt cõfort to your friends, wil become their greateſt greefe, & giue thẽ occaſion to wiſh that you neuer had bin borne: whereas being tractable in this our requeſt, you may ſaue all ſores paſt, benefit your ſelf, pleaſure many, do great good in your coũtrie, comfort your kinsfolkes, proue your ſelfe wiſe in deed, gaine credit amongſt the beſt, and

liue

liue pleaſantly manie an yeare. Which thing your Parents, and wee moſt earneſtlie deſire to ſee. And thus, they with paternall bleſſinges, and wee all iointlie with millions of commendations, commit you to the Almightie. London this 2. of October. an. 1599.

Your moſt kinde and
louing friendes.

R. and G.H.

AN

AN AVNSWERE TO, THE LETTER AFORE GOING.

MOST louing frindes, I had writtē the reasons of Religion before I receiued the countermaunde in your last letter, which came to my handes very late, for being dated the 2. of *October Anno* 1599. it came not to me vntill the 20. of *December* of the same yeere. Perusing the same, & weighing the contents thereof, I find that you little care what religion I reteine in my minde and conscience, so that I be conformable to the Lawes of our Country, in hearing Seruice, as it is nowe set forth, or a peece of a Sermon, as it is nowe there

preached. Manye circumstances and surmises you vse, but all driue to the finall scope by you intended, which is to driue me to your Church. And indeede as worldly friends, for an especiall kinde of such loue towardes me, you labour very much, for the which I hartely thanke you, but alasse your counsell and desire is no other than S. *Peters* was to our Lord Christ, or those pittifull frinds was to *Eleazarus*, for you builde all vpon our present safety, & welfare in this world. And if I thought that I might followe your counsell, & neuerthelesse saue my soule, surelye then I were the most miserable foole that euer was in the worlde, if I would not so doe For to speake of my fellow Catholikes in *England*, as well as of my selfe, can there I pray you anye man be more madde, than to suffer losse of goods, and liuing, to bee discredited, contemned, and troden vnder euery mans foote that listeth to spoile them, to lie in prison, in dungeons, to be racked, reracked, hanged, bowelled aliue and boyled, and after all this, to goe

Mat. 16.

2. Mac. 6.

to

to hell; there to bee tormented eternallye with Fire and Brimstone, and all for Religion, when-as beeing conformable to the Lawes of their country: in going to Church, they may enioy liuings, liberties, & liues, feede at large, and liue gallantly, aloste in all delicacy, mirth, passime, & pleasure in this world, & after all this, in the ende to be sure of ioy in the next. If you coulde proue this to me, then I saye, you might condemne mee for the wretchedst miscreant that euer liued, if I did not yeelde to your aduice and desire. But vntil you can proue it, I hope you will conster my course in charitable maner, and iudge better of me, thā that I do it of obstinacy, or for feare of discredit, or for anye worldly respecte, for I cal God Almighty (before whome we are sure to meete one daye, and to receiue according to our thoughts, words, & deeds) to witnesse that I doe refraine & refuse to goe to your seruice, only for conscience sake, that is, because I thinke it not lawful: for in so doing I should offende God

Almightie greatly, which I muſt not doe for a million of worldes: But becauſe you write, that you ſuppoſe me to haue more knowledge, then to anſwere with ſillie women, it is againſt my conſcience, &c. and aske, vvhat Scripture, anthoritie, or reaſon I haue for my refuſing? I thought it good & conuenient to ſhew you briefly ſome arguments & reaſons, which I know not how to anſwere if I ſhould follow your counſaile: But I will not amplifie or explane them at large, for ſo I ſhould be long and ouer tedious for you, who (if I be not deceaued) can hardly endure to reade through anie prolixe diſcourſe: but I wil only point as it were at them with my finger, for I know your wits to be ready enough to conceaue the vvhole by a part, or parcell. To begin therefore, I tell you plainely, that the reaſons, why I being a Catholike, and moſt ſtedfaſtly beleeuing the Catholike Religion to be moſt true, and conſequently all other Sects and religions falſe, and damnable, will not goe to heare your ſeruice,

or

or a sermon of your religion, are these which follow.

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1 In so doing, I should furnish the Campe of the enimies of the Catholike Church with my visible presence, which may not be done without offence, for: In the multitude of his people is the Kinges dignitie, and in the small number of his folke, the ignominy of the Prince; I lessen therby the number of Catholikes, and encrease the number of Protestantes, at the least in open show. Prouer. 14

2 I should yeeld to an act of a contrary religion, exacted of me as a deny all of mine, which may not be done without great offence: for although you inculcate, and ingeminate obedience, and dutifulnes to our Prince, & that it is but an act of obedience: sure lie I cannot see but that it is an act of religion: for albeit the Statute beare this title: *An act to retaine her Maiesties subiects in theyr due obedience*, yet is not meere obedience the marke intended

in the Satute: for the ordinary way to exact obedience is by othes of fidelitie, and homage. And why ſhould this law be made for odedience, and none els? or why ſhuld obedience be rather ſhewed in the Church then in other places? or why by ioyning with proteſtants in their ſeruice, rather thē by other maner of waies? And I pray you, is not obedīēce included in euery law as well as in this? for it is verie plaine, that euery precept or law beſides obedience to it ſelfe, intendeth ſome acte of ſome other vertue. And in this law none can be intended but about religion: and ſo in going to your ſeruice I ſhuld make outward profeſsiō of your religion, which in my conſcience I iudge to be falſe.

3 I ſhould deny my Faith by ſo doing: for before the law of going to the Church was made, there was no ſuch bond for *Catholikes* to profeſſe their faith in refuſing the Church, as after there was, although I doe not denie, but that it was vnlawfull euen before the Satute, as being a thing euill in it

owne

owne nature, to goe formally to their Seruice: but now euery Catholike is bound to profeſſe his faith in refuſing to go to the proteſtants Seruice, when it is exacted of him according to the Sature, which intendeth to draw him from Catholike Religion And wee ſee by experience, that what Catholike ſoeuer goeth to theyr Seruice, be hee neuer ſo zealous in minde in Catholike Religion, yet is hee of euerie man reckoned in the number of Proteſtantes, and of all Catholickes vtterlie diſclaimed. And ſuch a one is in very deed a flatte partaker of Proteſtantiſme, and is incorporated *ipſo facto* with the members of the ſame, & vtterly excluded from the participation of the Miſticall Body of Chriſt our Sauiour. 4 You might by the ſame reaſon vrge me to receiue your Communion, by which you mooue mee to go to your Seruice: which I hope you will not do, knowing it to be ſo oppoſite to my faith, & religion: for I may ſhewe my obedience to my Princes lawes as wel in the one as in the other.

And I knowe vvell enough that the Communion is but a peece of bread, and a ſuppe of wine, which are things no leſſe indifferent of themſelues, thē my preſence at your ſeruice is. And as I know that your miniſter vvould giue me that bread and wine inſteede of a farre better thing: ſo woulde hee buzze, and ſound in mine eares your ſeruice, I am ſure, in liew of a far more holy thing. And as I little eſteeme your ſeruice, ſo make I ſmall account of your bread and wine: But indeede the true cauſe why I will doe neither the one, nor the other, is becauſe they be both a like acts of religion, vſed in things which I deeme moſte vntrue: yet might obedience excuſe thē both in your opinion.

5 I ſhould *ipſo facto* be Excommunicated, and cut off from the Catholike Church of Chriſt: for ſhe excommunicating generallie all heretikes, comprehendeth me in the number of thē, becauſe in exterior court or ſhow, I am an heretike by going to any other ſeruice, then that of the ſaide Catholike

Caiet. 2.2. q. 12. ar. 1. & q. 94. ar. 1.

like Church, & ſhee not knowing the mind or affection, iudgeth according to the outward ſhow, and ſo reputeth me for an abſolute heretike, although keeping my Faith inuiolable, I be not ſo inwardly, and in very deed. By this meanes I ſhould be vſed as an excommunicat perſon, altogether cut off frō Gods viſible church, barred from holie ſeruice, & ſacraments: for no Catholike Prieſt could lawfullie admitt me to any ſuch, ſo long as I would cōtinue in that miſerable ſtate.

6 I ſhould be contrary to my conſcience, a fauourer, and a furtherer of Proteſtantes Religion; for I by my preſence encreaſing your number (as I ſaid before) muſt needes ſomewhat augment the credit of your congregation, and ſo make your ſect to flouriſh the more, and encourage others by mine example to help forward the ſame.

7 I ſhould looſe that peace, vvhich coupleth vs to God, and maketh vs of one hart, & ſoule amongſt our ſelues: and which was ſo much ſought for by Act. 4.

the

the penitent lapſed Chriſtians of the Primitiue Church. Their admiſsion, or reconciling againe to the Church after theyr fall was tearmed giuing of peace: for GOD knoweth how little peace, reſt, or quietneſſe of minde a Catholike going to your ſeruice hath. And no meruail, whē as his body goeth one way & his mind another, yea he a member rent off from the whole bodie.

Cyp. lib. 1. Epiſt. 2.

8 I ſhould be adiudged by the Catholike Church both a Schiſmatike, and an Heretike in ſo doing. A Schiſmatike, becauſe I goe to a Congregation ſeparated frō the church of God: an Heretike, in that I couple my ſelfe to them who teach hereſie: for being by that deed (as I ſaid before) an exterior Heretike, I am conſequently a ſchiſmatike, becauſe that euery heretike is withall a ſchiſmatike, but euery ſchiſmatike is not an heretike: for a ſchiſmatike only is hee, who holding the ſame opinions, and vſing the ſame ceremonies of worſhipping God with others, yet only is pleaſed with a ſeuerall congregation.

Lib. 20 cō. Fauſt. c. 3. & con. Creſcon.

9 I

9 I ſhould in ſo doing make a great lie in profeſsiō of my faith, which muſt needs be a great ſin: for a lie is as well committed in deed by diſsimulation, as in ſpeech. And my preſence at proteſtants ſeruice telleth that I am a proteſtant, whereas in my hart & conſcience I am a Catholike. This kinde of lying (as ſaith *S. Auguſtine*) ought moſt chieflie to be auoyded, for that it is made in the moſt nobleſt of all morall vertues, I meane Religion. Ambr. ſer. de Abra.

10 I ſhould giue great ſcandale, & occaſion of fall to others; for that they ſeeing me doe againſt my conſcience in this, may thinke that I will as eaſlie doe any thing els which I know to be naught, vpon hope of repentance, and ſo by mine example may be mooued to doe the like: for hee who knoweth or thinketh in his conſcience your Seruice to be vnlawfull, and yet will be preſent at it, vvhy will hee not as eaſilie doe anie other thing which hee knoweth to be euill? Beſides, others vvoulde by this myne example, bee Confirmed in Schiſme, and Hereſie,

thinking

thinking the seruice either to be good and godly indeed, or at the least-wise that it may be gone vnto without any scruple. As those who saw others eate
1.Cor.8. Idolothytes, were confirmed, and encouraged to doe the like.

11 I should endaunger my selfe to be infected with that doctrine, which I iudge to be damnable. And I am
Eccl.13. told that: *he who loueth daunger shall perish therein. And if I will not be bitten with a Snake, I must not sleep nigh an hedge: neyther ought I to touch pitch, least I be defiled by the same.* And if *Dauid* had not aduentured to gaze vpon *Bethsabee* he had not fallen into so great liking of her, as to commit such horrible sinnes as you know. And if no Catholicke would haue heard *Luth.* to haue preached, whē he began this new doctrin, there had beene at this day neyther *Lutheran, Zwinglian, Protestant, Puritane*, nor any such late sprung vp fellowes,
Rom.6. to trouble and molest the Catholicke Church.

12 I should disobey S. *Paule* his cōmaundement, bidding mee *auoyde an*

Here-

Hereticall man. And farre ſhould I be from the minde of the holy Apoſtle, and Euangeliſt, S. *Iohn*, who durſt not ſo much as ſtay in the bathe to vvaſh in the companie of *Cerinthus* the Heretike. What would the ſame Holie Saint haue ſaid thinke you, if hee had bin requeſted by his deare vvorldlie frieds, to haue bin preſent at the praiers, ſeruice, & ſermōs of *Cirinth.* for the Apoſtles, and their ſchollers (as witneſſeth *Nicephorus*) vvere ſo warie in this caſe, that they would not ſo much as once reaſon the matter with any of them that endeuoured by their leaſinges to corrupt the truth. And holy *Ignatius* boldly affirmeth that, vvho ſo flieth not from a falſe preacher ſhal be damned into Heli.

Tit. 3
2. Tim. 4

Euſeb. li. 3 cap. 22

Lib. 3. c. 3.

Epiſt. 6. ad Philadelphenſes.

13 I ſhould be partaker of all their wickednes, & conſequently in daunger of al the puniſhment & miſchiefe which may befal them, eſpecially being preſent with them at the deede, wherein principally they offend God: from vvhich thing I am diſcouraged by the terrible death of all thē which

were

were in company with the Schismatikes *Chore*, *Dathan*, and *Abiron*: which example (as saith Saint *Cyprian*) ought to moove vs not to assiste; or further Hereticall oblations, praiers, sermons, and errours.

Num 16.

Cyp. Epist 76.

14 I should contraty to the iudgements of the learned of all Religions: for the Gentiles thought it not lawfull to enter into the Iewes Synagogues, or into Christiã Churches The *Turks* at this day refuse to doe the same, the *Arrians*, *Donatists*, and such like, would not one goe to anothers conuenticles, nor to the Catholikes seruice, nor the Catholikes to any of theirs. The *Anabaptistes* will not goe to the *Lutherans*, Churches, nor the *Lutheranes* to the *Trinitaries*. The *Puritanes* will hardlie be drawen to *Protestantes* seruice: neither will the *Protestantes* in *Catholike* Countreis come to *Catholike* Seruice. And the *Iewes* will not go to any Seruice but their own. Those *Protestantes* which in Queene *Maries* dayes had anie conscience, refused to go to *Masse*. And therefore in reason you shoulde not

Lact lib. 4. & 5. diuin. instit.
cur. Senec de hist. mahom. chronic. Wolfang Drisl. Eus. lib. 3. & 4. Aug. li. de vnit. Ecl. & lib. 2. coa. Petilian.
Ioh. Gard. in his Cat. art. 86.

not mooue me, muchlesse vrge me, to doe the thing, vvhich the learned on your side in theyr owne case would not doe, because they iudge it vnlawfull.

15 I should doe euil to goe to your Seruice because I cannot, but in mine own conscience iudge it to be dishonourable to God, and consequentlie naught. For to omit to speake how, it is deuised by your selues, and how your fellovv PVRITANES doe vtterlie condemne it. I knowe your Translations of Holie Scriptures to be falſe & shameles, so as if my scholler should translate one of *Tullyes* Epistles in such corrupt maner, I would soundlie breeche him for his labour. Then your Ministers are no Priestes, but meere Lay-men, & consequently haue no authoritie to deale in such things. Besides you haue in your Seruice diuerse falſe and blasphemous things, & put them to the people for Scripture; as in a *Geneua Psal* you pray to be defended frō *Pope, Turke*, & *Papistry, &c.* And to speake what I thinke,

you

you haue left out all good thinges, & haue choſen to your ſelues iuſte nothing of Catholike ſeruice, although the people were made to beleeue that it was the old Seruice put into Engliſh.

16 I ſhoulde goe to that Seruice which neuer was heard of in the world before theie dayes: nor yet is in anie place els in all the world, but onelie there in England.

17 I ſhoulde goe to that Seruice, which you amongſt your ſelues cannot agree vpō, or decree to continue. And it had by all likelihoode beene chaunged againe before this day, if the grauer ſorte had not made ſome ſtay, for feare of incurring the note of inconſtancy: for how many bils I pray you, haue there bin put vp in Parliaments about the chaunging of your Seruice? Agree therefore amongeſt your ſelues firſt what ſeruice you will haue to continue, and then I will aunſwere you reaſonablie to your demaund.

18 In ſo doing my ſoule ſhould goe

one

one way, and my body another; which ought not to be: for if they ſhould goe two waies in this worlde, they could not be ioyned togeather after the reſurrection in the next life, but the one ſhould goe to heauen, & the other to hell; which cannot be: for if the bodie ſerue not God together with the ſoule in this life, why ſhould it enioy heauē in the next? And if it be with Proteſtantes at their Seruice in this worlde, why ſhould it not be where the Proteſtants be in the next?

19 I ſhould loofe all the benefit of Catholike religion, & ſo either leaue off all conſciencē, or els liue in continuall torment of mind; and if I ſhould die in that ſtate, I ſhould be vtterlie caſt away for euer. Beſides I ſhoulde looſe the merite of all the good works that I euer did in all my life; becauſe I giue ouer working before euening, & ſo looſe my pennie, & wages which otherwiſe would be truely paide mee. Mat. 20.

20 If I ſhould ſo doe, either to gratifie you, & other of my friends, or by commaūdement of any power vnder

her Maiestie: neyther you, nor they, could take it well, or account of mee, better then of a trayterous caitiue, for that you must needs think that I, who will violate my faith to God almighty in doing contrarie to my cõscience, & iudgment for any worldly respect, will easily breake my faith & promise with man, according to the iudgment of *Constantius* the Emperour: for how can he be true vnto man, that is conuicted of periurie to God? verily such must needs be deemed of the wise, to be flatterers, turne-coates, and great hypocrits.

Eus. de vit. canstant. l. 1. cap. 11.

21 And now to come to the answere, which you say women, & such sillie soules are accustomed to make; I should do contrary to my conscience: which thing in no case is lawfull to be done. Yea if your seruice were good, & godly indeed, & the very true Seruice of God, yet so long as I thinke otherwise of it, I may in no case yeeld to go to it: because an erroneous conscience bindeth a man to follow it, & neuer to doe any thing against it, according

cording to iudgement of all learned men, of what ſect, or religion ſoeuer they be. And therefore you may not requeſt me, much-leſſe vrge me to go to your ſeruice, before I be perſwaded in my conſcience that it is lawful ſo to doe. Greatly therfore doe you offend God there in *England*, in forcing people to goe to the Church, contrary to their conſciences, and in impriſoning thoſe, who refuſe ſo to do: for no man is able to maiſter his own conſcience, & knowledge, and to doe againſt it he ought not, & therefore it is not in his power or will, to goe to your Seruice without offence.

22 I ſhould do contrary to the Cānons & cuſtome of the *Catholik church*, and againſt the examples of all Holie Saints, & learned Fathers. Contrarie to the 63. Canon of the Apoſtles, and againſt *Concil. Carth. 4. cap. 71. & 72. Cōcil. Antioch. cap. 2. & 5. Con. Laodicen. c. 9. 32. 33. 37. Con. Mag. Later. cap. 70.* and againſt diuers other *Councels*, as alſo againſt the late *Councell of Trent*, where the matter was put (*Engliſh Catholikes*

making ſuite that it might be couertly diſcuſſed, & decided) to 12. learned Fathers; whoſe iudgement in this matter is yet extant, and it had bin ſuperfluous to haue in any publike Canō there condemned the ſame, which by ſo many *Councels* before that was plainly forbidden. Againſt the examples of Saints, & learned Fathers, as of *S. I. Euang.* which I recited before, of *S. Polycarpe*, of *S. Denis Biſhop of Alexandria*, of *S. Anth.* of *Origen*, of *Beniolus*, *S. Amb. S. Athan. S. Chriſoſt.* and of many moe.

23 I ſhould in ſo doing ſhew my ſelf a *Neuter*, that is, ſuch a one as is not affected to either religion, & conſequētly of no religion, but an *Atheiſt* or neither hote nor cold, but lukewarme, & therfore to be ſpued out of the mouth of God: for hee who haulteth on both ſides, is on neither ſide, but a traitour to bothe. And from the one, and the ſame foūtain there runneth not ſweet & ſower water: neyther can any man ſerue two contrary maſters: as he can not plow with an Oxe & an Aſſe, nor weare garments of linnin & wollē, nor

Apoc. 3.

3. Reg. 18.

Iacob. 3.

Mat 6.

Deut. 22.

ſow

sow his field with two maner of seeds.

24 I should in so doing be (as is said before) one of your congregation, and yet I should be but the verie excrements, or chippings of your Church: for receauing no life frō Catholike religion, in the corps of *Protestantisme* I should serue for no necessarie vse, because I could not be ther, but for some worldly respect, & so in body only, & by that meanes but as the haires of a mans body, or nailes, or euill humors: which althogh they be within the body, yet are they not animated by the soul, but void of sense, & lost without paine, & by nature not fit to be quickned: for frō the *Protestant* spirit I hope I should sucke no zeale of that sect, & from the soule of the *Catholike Church* I could receaue no life, because I cutt my selfe off frō it, by yeelding to your seruice, and so I should remaine void of sense, life, and soule, and should be nothing but *Caluins* excrements.

25 I should shewe my selfe a colde Catholike, & indeed to haue no zeale at all, for that deeming you to bee

Gods

Gods enemies, yet I can finde in my hart not only to be in companye with you in ciuill affaires, but alſo in your ſeruice, far from the ſpirit of the Pro-
Pſal.16. phet *Dauid*, who hated the congregation of ſuch, and was euen eaten with the zeale of Gods Church, and greatly loued the beutye thereof. Yea, I ſhoulde doe quite contrary, for when I ſee a theefe, I ſhould run with him, & take part with the adulterers. And to conclude with anſwering your demaund, why I will not as well goe to your ſeruice, as eate fleſhe vpon a fryday, when vrgent occaſions driue me thereunto: I ſay, that Religion being a vertue which giueth honour & reuerence to God, doth ſometimes cõmand other vertues, & directeth their
Theod. 22 q.85.art.3 actions to Gods honor. As faſting is a vertue that ſubdueth mans body, and may be commaunded by religion to ſerue God withall. Other actes there are, which only belong to religion, & not to other vertues, which haue no other praiſe, but that they are done for the reuerence of God: of vvhich

ſort

ſort are ſacrifies, kneeling, knocking on the breſt,& ſuch like. And of this ſort is the ceremonie of going to ſuch a place more then to another. Herevpon it is that one may eate fleſh vpon a friday, or other faſting in diuers caſes,and yet in no caſe goe to ſeruice with thoſe who are of a falſe religion: for to abſtaine vpon certaine dayes, is not a proper, or immediate act of religion, but commaunded by religion, being indeed an act of temperance,& ſo intended by holy Church,although it may be vſed to honor God with all. And becauſe none vſe to faſt on ſuch daies but *Catholikes*, it doth oftentimes betoken a *Catholike*, & diſtinguiſheth him from *Proteſtants*: yet becauſe the immediate end of the law is temperance,& the act of eating of fleſh or of other forbidden meats,hath other naturall ends beſides religion, therefore it doth not neceſſarily containe anie ſignification of religion: but the act of going to the Church doth of it own nature, & by common acceptation of all betoken deuotion and religion.

Thus

Thus haue I brieflie yeelded you ſome reaſons and authorities, why I may not ſatiſſie your requeſt, & condiſcende to your deſires in going to your ſeruice. I coulde haue yeelded many moe, but I thought theſe might ſuffice you, and cauſe you to ſurceaſe from your worldly, & carnall perſwations: for hereafter I meane not to aunſwere you any more ſuch letters, but only to ſay vnto you, goe behinde me *Satans* for you are ſcandales to me. And ſo deſiring our Parents bleſsing with humble commendations to the, and harty to you, and to all the reſte of our kinſfolkes and friendes, I leaue you all to our Lord and Sauiour, who ſendvs his grace in this world, and his glory in the next. *From my Chamber at Palempyne this* 18. *of Februarie.* 1600.

FINIS.

8° Z. 197 Art. BS. 2

✠ A bryef & short declaracyon made, wherbyeuer chrysten man maye knowe, what is a sacrament. Of what partes a sacramente consysteth and is made, for what intent sacramentes were instituted, and what is the pryncypall effect of sacramentes, & finally of the abuse of the sacrament of chrystes body and bloud.

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